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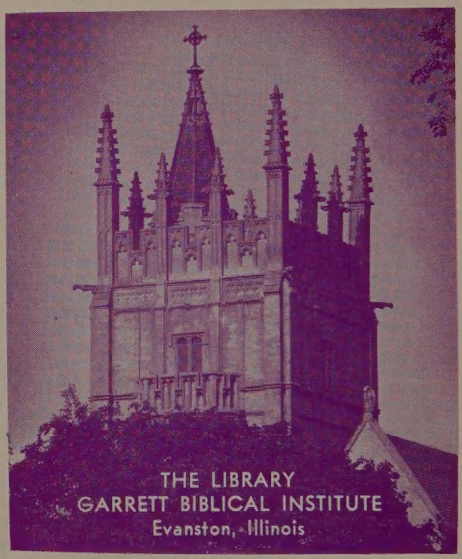

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THE CHURCH'S PROGRAM FOR YOUNG PEOPLE

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THE CHURCH'S PROGRAM FOR YOUNG PEOPLE

A TEXTBOOK OF ADOLESCENT RELIGIOUS EDUCATION IN THE LOCAL CHURCH

BY

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To my

FATHER AND MOTHER

WHOSE STEADFAST DEVOTION
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MY INSPIRATION

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PREFACE

In the task of developing an educational program for young people in the church, we face two alternatives. On the one hand is exact, literal conformity to the details of organization, curriculum, and method now in use in the public schools. On the other hand is the development of a new system, thoroughly sound in principle, but rooted in the peculiar genius of the Christian church.

The advocates of wholesale transfer of the public school application of educational theory have been hard at work. The evidences of their efforts are to be found everywhere. Their cry is, "The public schools do thus and so; therefore the church must do it." The result of such thoughtless logic inevitably produces inflexibility, artificiality, and ineffectiveness. Any thoughtful student of education knows that to meet the problems of the public school, educational principles have been applied in a specific way. When, however, this peculiar adaptation is blindly thrust upon the church, we may seriously question the wisdom of such action.

The genuine student of education recognizes that

sound educational theory is universal in its application, but the adjustment of these principles in any particular circumstance must grow out of the inherent nature of the task. Private schools are none the less grounded in educational principle although they differ from the public schools in their organization, curriculum, or administration. On the contrary, they are usually outstanding examples of skilful adaptation of educational theory to particular conditions. So it must be in the church, if its work is to be truly educational in character.

This volume is the result of painstaking study of educational principle and a first-hand acquaintance with the church's task of training youth. I believe heartily that the solution to the problem of religious development of adolescents lies in the thorough mastery of educational theory. Yet I also believe that this theory must be applied intelligently to the peculiar genius of Christianity.

In the following pages, I have tried to develop a sound educational program for the church's work with young people. The fundamental aim throughout my study has been to find truth. This has involved the examination of a bewildering variety of books, pamphlets, magazine articles, and other propaganda material. Many of these were put out by various agencies for the purpose of building up a machine or marketing

a program. Much was purely inspirational. Vast quantities of it were imaginary or perhaps half true. It has taken much threshing to winnow the bushel of wheat from billows of chaff. I have tried to spare the reader from as much inconsequential matter as possible. Along with this reading and study there has been constant connection with developments in the field of practical work. Associations with those who are promoting young people's work have been valuable. My own experiment and research has been indispensable in testing proposed methods. My opportunity to use the results in the class-room was especially helpful in holding the work to a practical course. Each of these factors has contributed to the development of this new interpretation of adolescent religious education.

This book is written primarily for use in colleges and universities. It approaches the task with an educational viewpoint. The purpose is not to defend prejudice or sentiment or official pronouncement, but at all times to present educational principles and their application to young people's work in the church. My aim has been to set forth all essential points of view fairly. Matters of controversy have been discussed fearlessly. From the past and present experience, I have tried to sift the material of value. These results of careful study and testing have been presented without any attempt to force conclusions. If they are true, they need

no defense; if they are false, no dogmatic insistence can save them.

The field of young people's work has grown to a stage where pioneer experiments should yield fruit. We should begin to know, not to guess, what should be done and what should be avoided. In this volume I have tried to crystallize principles and technical procedure from the accidental work of the past. If I succeed in pointing the way to more exact knowledge of methods and program, I shall be satisfied. Although the volume is planned as a college text-book in religious education, I could not be true to my former work in the field if I did not try to offer practical help to the paid and volunteer leaders of young people. I trust it may serve as a help to both groups.

This book could not have been completed without the inspiration and help of many people, yet here I can mention only a few of my chief obligations.

To my students in the university and summer camps, I owe the deepest debt for the inspiration of working and learning with them.

To Dean Walter Scott Athearn, I owe a great debt for his wise counsel and his courage, loyalty, and patience in the establishment of a department of young people's work.

To John L. Alexander, my friend, whose devotion to the service of young people and the church through

prosperity and adversity as pioneer leader and champion of young people has been steadfast, I owe my connection with this work, my inspiration, and my courage to continue it.

To my wife and partner, whose unfailing confidence and encouragement has made the actual work possible, I am indebted for much of criticism, proof-reading, and assistance in details.

This book goes out with a sincere wish that it may aid in the advancement of the great cause of bringing young people to live in the Jesus way.

HERBERT CARLETON MAYER.

March 13, 1925.

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THE CHURCH'S PROGRAM FOR YOUNG PEOPLE

THE CHURCH'S PROGRAM FOR YOUNG PEOPLE

CHAPTER I

THE NATURE AND DEVELOPMENT OF YOUNG PEOPLE'S WORK

WHAT IS YOUNG PEOPLE'S WORK?—There is no fact of greater significance in human history than the modern recognition of youth and its function in life. The demands of childhood were thrust upon adults by the evident helplessness and dependence of children. The biological perpetuation of the race required the protection and safeguarding of childhood. The advancement of civilization can come only through the increasing recognition of the paramount importance of youth. A nation may save itself physically by protecting and nurturing childhood; but it will advance itself intellectually and spiritually only through adequate provision for the training of its young people.

For ages the race has wastefully forced adult responsibilities on immature boys and girls. We now

know that early marriage is a wasteful biological method. As nations have compelled the postponement of marriage they have provided better care for children, because parents are thus physically prepared for their task. If this is true in the realm of the physical, it is equally true in other phases of life. To ignore or short-cut adolescence means that the individual is deprived of that normal development which is his heritage. The real reason for poverty-stricken adult life is the forced growth of young people. Personal enrichment and culture must come after the mental powers are developed. This compels us to plan for adolescent boys and girls. Public education has recognized the importance of this period in its increasing development of the high school, college, and university. The sweep of popular interest in the welfare of young people is another expression of this movement. The slow awakening of the church to adolescent needs gives promise of a new era in religious activity. Never has there been more conscientious effort on the part of Christian people to meet the real needs of adolescents.

There was a time when youth was ignored, ridiculed, and condemned. To-day wise leaders are seeing in the rawness and immaturity of young people, not impossibility, but rather a challenge to thinking men and women who seek the true progress of mankind. Each new generation of youth is another God-given oppor-

tunity to lift mankind to a higher level. Yet men never have understood this fully. Even to-day we see only the hazy outline of the possibilities of serious work with young people.

In approaching the task our first problem is to get a clear idea of what young people's work is. We have already referred to adolescence. The expert in human anatomy and psychology discovers that in the individual there are three outstanding periods of development known as childhood, adolescence, and maturity. Childhood generally includes the first eleven years of life; adolescence the next twelve; and maturity the remainder. The years generally assigned to this middle period are those from twelve to twenty-four.

This is the time when boys and girls are neither children nor adults. The literal meaning of the word "adolescence" is the "state of growing up to." No better picture could be given. Young people in this period are no longer children; they are growing up to maturity. There is a continual state of change which some people have labeled instability. Yet it is a steady change toward more fixed life of maturity. The fact of this continual growing up to adulthood is the fundamental problem of the worker in this field, because it is the purpose of adolescence.

Within the period of adolescence there are three generally accepted periods of growth. The early

period includes years 12, 13, and 14. The middle period covers 15, 16, and 17. Later adolescence covers the years from 18 to 24 inclusive. At various times, there have been many differences of opinion regarding age-groups. There are those unacquainted with human development who would use a convenient numerical division. Five-year periods may be convenient, but they are unscientific and inaccurate. For a good many years a twofold division of adolescence was recognized. The term "teens" was common at that time. The old intermediate and senior groups simply divided the years from 13 to 20 into two periods.[1] Study has proved that this also was inaccurate. Research by scholars of genetic psychology pointed to the existence of three fairly well-defined periods, as we have already noted. This division is not a sentimental one, nor yet a convenient organization device; it is based on fact. For this reason the threefold grouping of the adolescent years will be used in this book.

The use of names for the three adolescent periods has always been confusing. It is interesting to note that the names used have been descriptive of the development of organization and lesson material rather than boys and girls. Under the former twofold division, the words "intermediate" and "senior" were com-

[1] Tracy, "Psychology of Adolescence," p. 11. This volume defends the old division. It is at variance with the studies of other psychologists, however, on this point.

monly used. When the readjustment in age-grouping was sanctioned these same terms were again used to indicate entirely new periods.[2] This has caused and is still causing much confusion in the thinking of local workers. The whole difficulty is in the standardizing of terms that are often used very loosely.

Quite unconsciously, young people's workers have been building a new terminology. Those who are in early adolescence are continually called "boys and girls." Those in the middle adolescent group are called "older boys and girls." Those in later adolescence are almost always called "young men and women." These are human terms in almost constant usage. We propose, therefore, to popularize these terms so that they shall become accepted. When we say, "boys and girls," "older boys and girls," "young men and women," the rank and file of people who know nothing about technical terms in religious education can understand. "Intermediate" and "senior" are used in a multitude of connections to mean many different things.[3] Because the human terms are understandable and at the same time accurate, they will be used throughout in this discussion.

TRADITIONAL ATTITUDES OF THE CHURCH.—Without

[2] This action was first taken in the meeting of the Sunday School Council of Evangelical Denominations, January, 1917.

[3] The prevalent use of these terms by young people's society groups and missionary organizations is at wide variance with the use in the Sunday School Board terminology.

doubt, the greatest hindrance to adequate work with young people has been the traditional attitude of the church. Very early in the history of the church, theologians developed the doctrine of infant damnation and original sin. They seem to have lost sight of Jesus' own teaching. Even to-day there is considerable sentiment that it is a waste of time and energy to bother with children or young people. The ancient theological ideas that young people were hopelessly lost was one of the reasons why little was done. The popular notion during the last generation has been expressed in a well-known saying, "Boys will be boys!" This always seems to imply that what they do now is of little consequence, since it has nothing to do with their later life when they are worth something. In spite of the fallacy of this belief, it has caused much negligence and not a little deliberate exclusion of young people from the church.

Another traditional handicap that has impeded church work with young people is the institutional attitude of the church. By this I mean the idea that the church is the great goal and the young people only a means to this end. This has constantly tended to produce a standardized program which was aimed at numbers rather than individuals. The church has known that its future members must be recruited from the ranks of young people, but older officials have often

just endured them for that reason. Church buildings are significant testimony of the importance with which the adult regards his church life. Pulpits and elaborate places of adult worship have occupied a central place, while the teaching and ministering work of the church has been crowded into a few bare inexpensive rooms. The glaring inconsistency between what adults have told young people and the provision they make for youth is too evident to be missed. When any great idea becomes institutionalized it is in danger of losing its proper perspective. This the church has done far too often. The result is a handicap which has made effective work almost impossible in a vast majority of churches.

There is only one way to deal with these two traditional handicaps. They must be removed before any worth-while work can be accomplished. The church must return to the teachings of Jesus and re-evaluate the theological speculations of men who hardly understood Christianity. Furthermore, the church must throw aside its warped view of adult importance and see all its work in the true perspective of the Master. His central teaching of the infinite value of the human soul, not the adult soul alone, must be translated into the working program of the church.

Origin and Development of Young People's Work.—No one can fully understand the present con-

ditions in young people's work to-day without a slight knowledge of the background from which it all sprang. The recent interest of the church in children dates from the beginning of the Sunday-school movement, which was about the time of the American Revolution.[4] According to the conditions and ideas of the day, practically all attention was devoted to little children. Not until the founding of the Young Men's Christian Association in 1845 was there any serious consideration of the older group. This work was, of course, for young men. In 1866 the first boys' department was established in this organization. From that time the work among boys increased rapidly. The Young Men's Christian Association became the champion of boys and young men. The great work of this organization was its agitation in favor of work with boys. By means of its paid workers and committees, American men were slowly convinced that there was a need and a place for real work with boys. Moreover, much of the early experimentation was carried on by this group. We may trace a great deal of present-day plans and organizations in the church back to the interest of this organization. The work of popularization continued down through the Men and Religion Forward Movement in 1911, during which the wave of

[4] Trumbull, "Origin and Expansion of the Sunday School," pp. 117-123. Duggan, "Student's Textbook in History of Education," p. 290.

interest created in boys directly resulted in the formal recognition of Secondary Division work by the San Francisco Convention of the International Sunday School Association. Since that time there has been a steady sweep of the movement to meet the needs of young people. This great work of popularization has been the unique contribution of the Young Men's Christian Association to the cause of young people's work.

The second great contribution to the movement was made by Christian Endeavor and the young people's societies which sprang up with it. In 1881 Dr. Francis E. Clark originated a Society of Christian Endeavor to conserve the results of a revival meeting. He was a pastor who saw that there was a real need for a program that would take care of young people who had determined to become Christians. The work and program developed by the Christian Endeavor was a tremendous step in advance. It inaugurated a movement that swept through the churches and enlisted the interest and attention of young people. It set young people at work for other young people. At least one generation of young people was inspired to serve the church. The practical leadership training was a stimulus to church activity. We may truly say that it ushered in a new day in religious work. There is little doubt that this movement inspired a group of leaders

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who have pushed forward in recent years toward a new program that would more fully meet the needs of young people to-day. Thus we discover young people, through the wise help of a pastor, laying the foundations on which the church is to build its educational program.

The next great wave came in 1892, when Dr. William Byron Forbush started the Knights of King Arthur. It is true that nine years earlier the Boys' Brigade movement started. This, however, had little popularity after the Spanish-American War, when many of the members got their fill of army life. The Knights of King Arthur was the beginning of a series of boy and girl organizations and programs for which America has been noted.

The contribution of this type of organization was the humanizing of religion. There was a new interpretation of Christianity to boys and girls. It popularized the idea that it is natural for young people to be good and aspire to great things. Furthermore, the way was prepared for the better-known welfare type of boy and girl programs. It opened the way for still further development of work with adolescents.

In 1902, Ernest Thompson Seton founded the Woodcraft Indians. It was a full expression of the educational doctrine that the natural is the good. It caught up the picturesque life of the first Americans

and the early settlers and made a program of the outdoors. It was Baden-Powell's observation of Mr. Seton's work that gave him the central ideas for the Boy Scouts of England. After that movement had spread throughout England, it was brought to the United States in 1910. Mr. Seton was one of the founders in this country. The Camp Fire Girls, Girl Scouts, and others came as the direct result of the Boy Scout Work. The wide-spread use of these popular programs to-day bears witness to the fact that men and women are becoming convinced of the necessity of work with young people. The great contribution of these boy and girl programs came in the crystallizing of public sentiment in favor of adolescents. It gave us, moreover, a new interpretation of life in terms of the natural rather than the artificial.

Perhaps the most valuable immediate contribution to church work with adolescents came from the International Sunday School Association. From 1906 until 1910 a few leaders had been fighting for a recognition of what was called the "teen age." Frank L. Brown of Brooklyn and E. H. Nichols of Chicago were the chief agitators. The recognition of the intermediate department in 1906 and of the senior department in 1910, and the creation of the secondary division in 1911, were the result of their work. In 1912 the first paid superintendent of that work took office. This

man was John L. Alexander, who had been an outstanding boys' work secretary in the Young Men's Christian Association and first executive secretary of the Boy Scouts of America. In 1912 the first literature was put out explicitly for church work with boys and girls. Since that time there has been a long succession of developments in this program. In 1914 Mr. Alexander established the first Older Boys' and Older Girls' Camp Conferences to train lay leadership and discover leaders for a new day. The result of this work has been to inspire the lay leadership of the church and stimulate the official leaders to new work.

The beginning of denominational recognition of young people's work came late. Sunday-school boards and general field workers had been active for some time, but not until 1915 did any denomination employ and set apart a leader to devote all his or her time to young people. There has been a rapid increase in the number of paid young people's superintendents of denominational boards in recent years. The first distinctly denominational steps in young people's work were taken by the young people's section of the Sunday School Council of Evangelical Denominations. This group became the internal agitators which brought the official boards to recognize the value and necessity of work with adolescents. The standards worked over and

set forth by this group contributed much to raising denominational ideals in this field.

The last wave in the movement came when Boston University set up a department of religious education in 1918. Among the first courses offered were some dealing with adolescents. In 1920 definite arrangements were made to establish a department of young people's work in that school. Since that time the writer has been privileged to devote all his time to the development of academic courses in adolescent religious education. Other colleges are taking up the work rapidly. The day of careful scientific study of adolescent programs has begun. The next decade will probably see the development of a sound educational program for the church as it deals with its young people. The movement is now passing from a period of enthusiastic blundering, which has become so popular in recent years, to a stage of careful analysis and testing. Without discounting earlier contributions, which prepared the way, we may rightfully say that this last development of the study of adolescent religious education in academic circles bids fair to be the greatest of all. Through it we may hope to discover principles which will safeguard future work.

This hasty survey shows the scope of the movement. It is not the result of the work of one man or one

organization. There have been greater and lesser contributions, yet all have their place in bringing in a new movement. Earlier stages were bound to be limited and narrow. Mistakes were not unusual. Through it all, however, progress came. In looking toward the future we must be guided by experience. The same mistake must not be made repeatedly. All must be pointed to the betterment of the whole cause, not for the glory of one or another organization, but for the sake of the church and young people.

PREVAILING CONDITIONS IN THE CHURCHES.—As a final step in understanding the problem let us look at the present-day conditions in the local churches. The first of these conditions is the multiplicity of organizations for young people which exist in the church. This has been the result of the way in which the work grew. Practically all efforts were from the outside of the church. Even when they were within the church, a new organization was set up for every new feature of the program, instead of making an existing organization function more efficiently. To-day it requires a large part of the time of church leaders to keep the wheels turning in all the separate units. It tries the patience and tests the executive ability of pastors to avoid serious friction. The shame of it is that with all of the many organizations the work is far from complete.

As the result of this multiplicity of organization, competing programs have developed, conflicting loyalties which frequently clash. Many churches are torn by the petty conniving of one group or another in its attempt to gain the advantage. Too often the question is that of keeping peace rather than getting results. This has developed patch-quilt programs which overlap or leave gaps. While the overlapping has been unfortunate, the great gaps in the work have been disastrous. The results of the Indiana Survey of Religious Education show that although the twelfth year is the peak of Sunday-school membership, losses in that year and in the next two years are heavy. This indicates the ineffectiveness of religious education in the local church.[5] The system has been developed without keeping in mind the actual needs of young people. Our results prove this beyond a doubt.

A third condition, which is quite universal, is the lack of church responsibility for young people's work. As long as adolescent organizations are the whim or fancy of any member of the community, we can expect nothing but hopeless confusion. If the church expects adequate results it must provide leadership, program, and equipment. Without these, young people's organizations will continue to flounder aimlessly with the

[5] Athearn, "Religious Education of Protestants in an American Commonwealth," pp. 282-295.

sentimental temper of untrained and irresponsible individuals. The church must have the right to say, "This we will have, and that we will not endure!"

In the midst of all this apparent hopelessness there is discernible a steadfast search for truth and efficiency on the part of serious-minded men and women. These seekers after truth will lead our churches out of the confusion and chaos, if we maintain the right spirit. Two dangers threaten. We must guard against any solution which is intolerant of any part. Truth cannot come by shutting our eyes to part of the facts. Any solution must recognize the inherent values in every phase of the present jumbled program. On the other hand, we must guard against a solution which will be merely expedient. The opportunist is a stumbling block in the path of progress. We must settle questions on the basis of what is right, not what is expedient. Only by recognizing fundamental principles can we find our way out of existing confusion. Our guiding light must be truth! Our spirit must be Christian!

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CHAPTER II

THE SIGNIFICANCE OF YOUNG PEOPLE'S WORK TO THE CHURCH

THE MISSION OF THE CHURCH.—There is one institution which has always held higher ideals than existed in the world around it. That institution is the Christian church. Throughout the Dark Ages, with corruption and perfidy, the church still towered above the state in upholding ideals. True it is that there have been times when church ideals have been higher or lower. Yet in spite of all its trials the church still stands with its spires pointing to the heavens, symbolic of its ideals for the world. About such an institution would we build the loyalty and devotion of young people.

The mission of the church is the Christianizing of the lives of men. Jesus centered his teaching on the Kingdom of God, where love was the dominating motive and service its ideal expression. Such a plan of life the church lives to spread. Christ came not to take men out of the world of human relations, but rather to inspire ordinary human life with his spirit.

To bring this aim to practical results, the church has developed a program. It includes worship, preaching, teaching, fellowship, and activity of various types. Such a program necessitates leaders. It requires equipment. In all its varied program, from the simple rural church to the most highly specialized institutional church, the program exists solely for the accomplishment of the central aim of Christ's coming, namely, the establishment of the Kingdom of God in the hearts and lives of men.

Such an ideal and program demands an ever-increasing number of adherents. If the next generation is to hear the "good news," the present generation must provide a way. If the church is to continue to exist, it must recruit continually from the young people in its field. The very life of the church depends, not only on the present leaders and members, but also on the future leaders and members.

In a study of one of the counties in a Middle-Western State several years ago it was discovered that in churches of twenty-nine denominations represented in that locality there was not a solitary member under twenty-one years of age. One is moved to ask, how soon churches will be a thing of the past in that section? How long can a church exist without recruiting from younger groups? Some churches that have ignored young people can answer the question.

The very existence of the church depends on recruiting from the continuous stream of youth as it rises.

Church Responsibility to Young People.—A Christian church looks to young people not simply for the reason of perpetuating itself, but also for the purpose of serving youth itself. In this respect it bears a very definite responsibility to young people. Recruiting is not enough. There must be a systematic plan of providing for their best development.

The first step in this process of preparation is provision for adequate instruction. Young people who join the church have a right to expect that they will be properly informed. This means full opportunity for every necessary type of instruction. To-day the curriculum is too narrow. Even the use of graded lessons—the best available—is limited to less than half the total number of young people in the Sunday-school. This was born out in a study of conditions in the city of Minneapolis early in 1921. Intelligent conduct cannot grow out of faulty instruction.

The church must also afford opportunity for activity and service which will vitalize the instruction. Is it not strange that the church which bears the name of Christ depends on sermons and talking almost exclusively, when Jesus himself went about doing good? "Whoever *heareth* these sayings of mine and *doeth* them I will liken him unto a wise man who built his

house upon a rock." [1] If young people are to become leaders in the church, they must have the opportunity to translate precept into action.

Furthermore, youth has a right to expect that the church which desires their service as leaders of the future should train them for that responsibility. Too often in the past the church has called upon men and women who have grown up in its school, only to find them absolutely untrained and ignorant of the duties of the office to which they have been elected. Is not the present inactivity of lay officers of the church due to lack of knowledge of the task rather than wilful negligence? The trades, looking for master workers, provide an apprentice system. The public school system, looking for teachers, provides institutes and schools. Great corporations, seeking skilled experts, provide classes, lectures, and scholarships. The church alone attempts to work without trained lay leadership, depending rather on so-called "transfer of leadership faculties." If the church wants skilled leaders, let it undertake a statesmanlike policy of leadership development.

Young people have a right to expect that the church to which they belong will give them an opportunity to participate in its life. Participation is not sitting idly by while adults perform adult activities. In the

[1] Matthew, 7: 24.

vast majority of our churches adolescents are taken into membership in full standing. Yet they are not invited to business meetings. They are excused from financial obligations. They are seldom, if ever, placed on committees. Some opportunity must be provided for young members to convince them that they are a real part of the church.

THE STRATEGIC IMPORTANCE OF ADOLESCENCE.—The strategic importance of adolescence, the years from twelve to twenty-four, makes young people's work tremendously significant to the church. Those boys and girls in adolescent years are just on the verge of becoming adults. Children are at least twelve years removed from adulthood. Moreover there is a marvelous maturing process going on in these years which either reinforces or nullifies all that has gone into childhood. If all the effort which is being devoted to work with children is not to be wasted to a very large degree, we shall have to put much more positive emphasis on work in the church for youth.

The years from twelve to twenty-four, *i.e.*, childhood to maturity, have always seen the building of life's ideals. The young man Lincoln at eighteen got his great ideal of striking at slavery. The youth Napoleon conceived his ideal of world empire. Shakspere in his youth caught the ideal of dramatics which carried him on to leadership in the literary world. So we might

multiply instances. We may each look back in our own lives to find the origin of our forceful ideals in these years. If worthy ideals and motives are to become ruling factors in the lives of men and women, they must be woven into the lives of adolescent boys and girls. During the later years of adolescence, training for life-work is almost the universal rule. In the business world the boy in his late teens is "learning the business." In the professions young men and women are studying for their future work. In the trades, apprentices are learning by practice. What privation and hardship, expense of money and time, young people are willing to undergo, that they may learn their chosen work! Training is truly the key-word of later adolescence. Could it not be so in the church as well?

Even more significant to the church is the fact that adolescence is the natural time for recruiting and discovering leaders. By actual tabulation it has been proved that most of the Christian leaders of to-day chose their life-work during middle adolescence. Some decided later than the eighteenth year, but very few ever attain great leadership who make their choice after reaching the close of adolescence. Those professions which seek to increase their numbers inevitably turn to young people in their later teens. The recent campaign for nurses is evidence of this fact. Manu-

facturers, experts, even politicians, are increasingly going to our colleges to discover leaders for their fields. The present shortage of ministers is not due so much to finance, position, or loss of prestige as it is due to lack of a systematic effort in recruiting for that profession. Young men and women have never been reluctant to enter any service, even though there might be sacrifice and hardship involved. The recent war is a fresh instance of this.

How many churches have any plan for challenging young people to devote their lives to Christian leadership? The answer to this question points to the weakness of the church. The institution which cannot produce its own leaders must inevitably disappear. The one time to discover those leaders is in the adolescent years.

Future of the Church Depends on Leadership. —Finally, we may say that the future of the church depends on two things: the discovery of leaders and the systematic training of them. When the church has solved that problem it will be able to meet all its problems. In a final analysis, the organization must always rise or fall with its leaders. They formulate ideals; they interpret those ideals; they create the organization which makes those ideals live in society. The only real solution to the whole work of the church is that of leadership. When its leadership is of high

caliber, it forges ahead. When leadership is mediocre little progress results. It is high time to recognize that work with young people holds the key to the whole problem of the church. When we solve the problem of discovering and training leaders among our young people we open the gates to a great new field which the church may enter.

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CHAPTER III

A STUDY OF YOUNG PEOPLE

EMPHASIS ON THE INDIVIDUAL.—The most significant emphasis in recent educational theory is child psychology. Leading educators insist that the need of the individual is the first factor to be considered. There is not complete recognition of this fact in all systems of education, but the overwhelming emphasis to-day is on the child as against curriculum. The natural result of this movement has been an increasingly careful study of genetic psychology.

It is interesting to note, in this connection, that the central teaching of Christ has become the foundation of modern pedagogy. Jesus' insistence on the worth of the individual stands out clearly against the prevailing thought of His time. His belief in the individual rather than in theological systems or ritual is worthy of study by modern leaders of the church. It becomes too easy to systematize religion and in the zeal for these schemes lose its real spirit. No better safeguard exists than an accurate understanding of the needs of childhood and adolescence.

NECESSITY OF KNOWING ADOLESCENT NEEDS.—The study of the individual has been accepted much more slowly by the church than by the schools of our time. Church leaders have been too ready to dogmatize. The great failure of the church to meet the needs of young people may be traced to this very fact. We have found it profitable to study the Bible, and we quite unconsciously desire to introduce the boy or girl to those good things we have found. In our zeal to do this we have built plans and courses, quite oblivious to the fact that neither the brain nor the interests of young people are adult. Thus we found our plans failing, apparently from the apathy of the young people we aimed to help. Too often we have blamed them for our failure. If we would study the graveyard of boys' and girls' programs, we could find one cause behind almost every failure, namely, lack of knowledge of young people. The way is clear. If we would seek to help boys and girls we must know them first.

Yet in this respect it might be well to sound a note of warning. There has been a tendency in recent years to discover characteristics of boys and girls in libraries rather than life. Some of our leaders have fallen into the pit of a priori speculation. The result has been a mythical variety of adolescent characteristics. Any kind of a program built on such foundations must fail.

Only one thing will insure the success of any methods, namely, that such methods shall be based on the real needs of boys and girls. The leader of adolescents must strip himself of preconceived notions about young people. The foundation of all enduring work must be a painstaking study of the individuals with whom we deal. After all is said and done, there is no "average boy or girl." Every one is individual and peculiar. The program planned for the average boy meets the needs of no boy. Yet we are in constant danger of forgetting this very fact.

With this idea in mind, it is important that we have some common understanding of young people during their adolescent years. We shall therefore undertake a very sketchy study of them. Those who have a further interest in this field will find material suggested in the bibliography at the close of the chapter.

Periods of Adolescence.—In the opening chapter we found that there is quite general agreement today that adolescence is divided into three periods. These are usually designated as "early," "middle," and "later" adolescence. Certain men and women have been using more human terms for the same periods, namely, "boys and girls," "older boys and girls," and "young men and women." In the early period of adolescence are the years twelve, thirteen, and fourteen. Middle adolescence includes the years fifteen, sixteen, and seventeen.

The time from the eighteenth year to the twenty-fourth is termed later adolescence. There are young people who vary in their growth. Living for fifteen years does not prove that a boy or girl has the development of a fifteen-year-old. In some, maturity comes early. In others it is delayed for a longer time. These variations are individual, as we all recognize. In talking about young people in general we are compelled to use general terms.

The following characteristics are only the most outstanding for each age-group. But in presenting them every effort has been used to note only those traits which are agreed upon by most of the outstanding authorities in this field. Personal opinions are not presented, because we are seeking to consider those characteristics which evidently are most important, since they have been noted by many students.

Early Adolescence.—Early adolescence is the peak of the physical growth. By this we mean that during this period there is greater bodily development than in any other period with the possible exception of the first three years of life. The rapidity of development of boys and girls—twelve, thirteen, fourteen—is a matter of common observation. By actual measurement a boy in one of my classes grew eight inches in one year. Increase in weight is also noticeable. The body changes in proportion. Bones and

muscles become larger. The face changes. The chest expands. Vital organs increase in size. The sex-organs begin to function. All this means a revolutionary change in the life of boys and girls.

A second outstanding trait is the intense interest in social life, especially in the life of a group. This has often been called a gang-instinct. Call it what you will, all workers with this group recognize the powerful influence of the small group. Even without adult suggestion boys and girls will form sets or cliques or bunches. Along with this is found a fairly well-developed idea of organization as evidenced by a recognition of the duties of leaders and followers.

The quest for information is a dominant characteristic of early adolescents. Libraries report that boys and girls at this age take more books and keep them for a shorter time than any other people. Magazines offer a wide field for this search of facts. Circulars, old periodicals, patent-medicine almanacs, and similar material all goes into the hopper. There is little discrimination or weighing of values. Information is information regardless of its nature. Collections and hobbies have their place in this desire for information. The opportunity to see and ask questions is one that no boy and girl is going to miss. Parents, teachers, and workers will all give their testimony to the existence of this characteristic.

Practical interest in religion is another noteworthy trait. There is an exactness about moral standards and ideals. Punishment is a perfectly natural consequence of offense. Pity sometimes seems to be lacking. Yet no one who knows boys and girls would ever accuse them of not being religious. Their religion is not a mysterious affair. It is one of helpfulness and service. To know a thing is to do it. Real love for fellows must be expressed. The keen delight and eagerness of a group which is planning a Christmas basket or taking care of an unfortunate child is an inspiration. God is not a majestic Deity in some far-off heaven. If he exists at all in their experience, he is a comrade and friend. Their prayers and expressions give evidence of this very emphatically.

These four characteristics of early adolescents stand out very clearly in the minds of experienced workers. If there is one appeal which is more powerful than any other during this period we can justly say that it is the physical. Life is interpreted largely through the material and physical aspects. Heroes and heroines of this age will be predominantly the athletes or the men and women of strength and courage. The ideal is to be big and do great things. This is part of the fascination of dealing with boys and girls.

Middle Adolescence.—Middle adolescence is famous in literature and art. It is a time which is

almost always a beauty-spot in the life of every individual. The most outstanding fact of this period is the discovery of mental powers. The finding of the ability to reason often makes older boys and girls argue endlessly. Imagination is almost without limit. Day-dreams and air-castles substantiate this observation. Appreciation of beauty is deep. This probably is the result of keen powers of sensation. Abstract thinking becomes common. The whole emotional nature seems to be tuned up to such a pitch that it sometimes becomes a danger. Probably no other time in life has such a wealth of emotional intensity. This naturally has its opportunities and its handicaps. The combination of all these developing mental capacities often produces a new individual whom few people understand. Parents and teachers have frequent trouble with older boys and girls because of failure to appreciate the new powers of the middle adolescent.

Older boys and girls bear the first flush of physical attractiveness which comes from a developing body. "Sweet sixteen" is not a myth, if you will observe older girls. Booth Tarkington has immortalized "Seventeen." There is perhaps no time in life when the individual is so attractive physically. The bloom and flush of youth plus a promise of maturity are to be found in almost every boy and girl at this time.

A third dominant trait of middle adolescence is a

love of a "good time." The real meaning of this term is often cloudy. It usually means a social time which includes both sexes. It may be a wholesome, happy occasion; or it may be a riotous spree of indulgence. Whatever it may mean, it is the driving urge of this age. The dance craze, the movie mania, the literary or dramatic "bug," give evidence of this fact. Our challenge is that of giving the proper significance to the term. Many times the glamour of romance throws itself around these social affairs. Secretly, older girls are in search of a "knight errant" and older boys of a "lady fair." This colorful setting is the heart of most of middle adolescent society. It calls for careful appreciation and infinite care on the part of leaders, lest we unconsciously make fun of these sacred aspirations.

If social relations are cast in the mold of ideals at this time, it is doubly true that religion is idealistic. Abstract ideas and ability to deal with them puts a new power of spiritual appreciation into the hands of older boys and girls. Imagination throws new light on religion. The appreciation of atmosphere and color and beauty adds a thousandfold to the possibilities of understanding religious customs. This is the peak of religious idealism. The demands of religion are more keenly felt and more willingly answered. The studies of the time of conversion and choice of life-work substantiates this conclusion. It is well to re-

member that all of this power of religious appreciation may be diverted into ignoble channels. Such a situation results in a juvenile crime wave which parallels the wave of conversion. We might say that this is a time of excesses. The pendulum of interest and appreciation may swing in either direction, but swing it surely will.

Middle adolescence is a period of intensity. The worker with older boys and girls must be able to keep up the same driving pace that they set and enjoy. The secret of most life at this time is emotional. This is both the advantage and the danger in dealing with them. Emotional control and emotional appeal are unstable. The work accomplished by emotional means is swept away by the next emotional demand, and all that has been done must be done again. The real demand of this period is for a beautifying of emotion and a rational control of it. Only by making reason the master of these deep emotions can we put into a life steady purpose and accomplishment.

Later Adolescence.—Later adolescence is a period which has just been claiming attention of young people's workers. Young people of this age have often been considered adults. Between the years of eighteen and twenty-four the individual arrives at physical maturity. This is a fact of vital significance. With the maturing of the body all the instincts of adulthood

come into play. The natural instinct of reproduction is intensified, thus putting a severe test of control on young men and women. At one time this was the "wild oats" period. To-day every effort is being made to fight such an idea. Properly expressed, the instinct finds its normal outlet in love and mating. The home becomes the sacred institution which we recognize as the basis of society. The intensity of physical passion once offered little problem because of early marriage. In modern time, through the development of education, marriage has been postponed to a later time, thereby increasing the pressure of the instinct. It is quite evident that this period may become the most blighting or the most sacred, depending on the dissipation or continence of the individual.

A second characteristic worthy of note is the social adjustment which must go on. During this period young men and women are setting up homes of their own. The vast majority of marriages come at this time. Home-making means readjustment. We may often neglect its significance, but a serious consideration will convince any one that the problem of social adjustment has become one of paramount importance to-day. The whole problem of divorce hinges on it. A second social adjustment is of great importance. Young men and women, professional or business, are training for their vocation. This training, and we

might include choice also, is of lifelong influence. Success or failure in life is largely dependent on occupation. This involves sacrifice and realinement of ideas and purposes as well as habits. These two social adjustments cannot be ignored by intelligent students of young people.

Intellectual broadening is another characteristic of young men and women. As they gain more knowledge of life, there must be new standards. Things must be tested. The general result is a broader outlook on life, and usually a more sympathetic attitude toward things in general. It is not unusual for later adolescents to become very cynical if they come in contact with those things which are disappointing. This broadening is in general the result of reasoning out facts and influences with which they come in contact. It probably will be extreme if there has been an emotional excess in middle adolescence. It may justly be called a reaction against emotional predominance, which becomes a critical testing of everything and everybody. This process offers a splendid opportunity to the intelligent young people's leader.

In later adolescence, religion passes from the idealistic, dramatic type to the rational. In this transition there is often a period of doubt. Religious problems give considerable difficulty when they are tested on the same basis with scientific facts. Too often there is a

wilful delight on the part of men and women of more mature years in upsetting young people. Many religious leaders have become alarmed at the first sign of doubt or testing. It has repeatedly been labeled as an evidence of wickedness. In fact, the whole religious problem has been handled superstitiously, much to the detriment of all concerned. Young men and women who have proper touch with religion develop a deep conviction. We may even say that only those who do form these convictions are aggressively useful to the church. Young people who have never doubted or tried to understand have nothing to drive them on to fight for what they believe is right. Those whose religion has been deepened through a process of testing and building will not be swept off their feet by every popular fad or ism. The development and deepening of religious life, through the study and searching of its truth until steadfast convictions are formed, must always be the chief concern of Christian leaders of young men and women.

The control of life in later adolescence is primarily rational. The exhibition of will-power is not unusual. It is no longer a question of whether one "feels like doing a thing." The question now is, Should it be done? or, Is it necessary? That settled, it must be done. It is not personal feeling or romantic glamour which fires young men and women to act; it is the firm

conviction that what must be done can be done. Witness the young men who have fought wars, and the young women who have cared for the wounded! Only sheer will could drive them on to such work. The steadfast purpose of the Student Volunteers gives evidence of the same fact. When reason and judgment say that a thing must be done, will-power drives it through to its completion. Thus the real appeal to later adolescents is a rational one.

This very brief summary of the outstanding characteristics of young people may serve to refresh our minds as we turn to the means to be used in meeting their needs. Only as we keep before us the exact nature of the problem we face, can we arrive at an adequate solution. Our aim must always be to meet the needs of young people.

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CHAPTER IV

FUNDAMENTAL PRINCIPLES

In work with young people, as in all other effort, there are certain underlying principles which must be observed if any results of permanence are to be accomplished. Study and experiment have pointed out particular facts of significance. The failures and successes of the past indicate the existence of principles or laws. To violate these brings failure in the long run. To work in harmony with them insures a reasonable degree of success. Our knowledge of these principles is not complete at the present time, but it is only the part of wisdom to use as much information as we have.

For convenience I have divided the outstanding principles into three groups. First are those which relate to the individual in young people's work. Second are those which must govern the institution doing the work. Finally, we shall touch those which must guide the actual program itself. We shall take these up in order.

PERTAINING TO THE INDIVIDUAL.—*The individual*

must stand first in the thoughts and plans of the worker. The insistence of Jesus on this ideal is one of the unique contributions of Christianity. The human soul or personality is the "pearl of great price." President Henry Churchill King of Oberlin has caught up this idea in the phrase, "sacredness of personality." What one of us has not felt this? Bill or Mary is worth infinitely more than institutions, even though we may forget the fact too often.

In democratic America especially do we insist on this principle. Our theory of government rests on benefit to the individual. We have never long, harbored the idea that the state was the supreme being and its citizens mere manikins. American education in its ideals seeks to develop each child to the limit of its capacity. It strives to meet individual needs as it can. Hence it maintains free schools for all, rather than schools for autocrats and schools for the masses. The insistence of modern educators is on small classes and more personal attention to every individual's need.[1] Certain private schools advertise just this personal supervision as their greatest feature of attractiveness.

As Christians and as Americans, then, our faces are set in the direction of "respect for individual personality." Can any program for adolescents dare to neglect these two heritages? In spite of plans and

[1] Dewey, "Schools of To-morrow."

institutions, we have a right to demand that every program for young people recognize the supreme worth of the individual. The program planned to help the boy and girl first has the primary qualification for success. Whether it brings crowds to the church or not, it will succeed if it makes better boys and girls. The individual is the starting-point in the plans of young people's work.

A second principle may be stated. *The individual is a unit.* No person is a combination of air-tight compartments. Life of the week-day and of the Sunday is the doing of a single individual. If you would interest a boy or a girl, you must challenge all of him. Too often there is a tendency to expect the boy or girl to act in one way on Sunday but in another way during the week. We have expected him to think of religion alone in religious places. It is simply necessary to stop and think of the marvelous fashion in which thoughts and ideas are interwoven, to realize that if religion is to enter the mind of youth at all, it must enter the whole individual. The spirit of Christ demands no isolated spot in the brain or body, but rather all of the mind and body. Thousands of ideas and acts converge in the individual to be focused on a very personal point of view. You may analyze the individual, finding ideas, habits, emotions, acts, religion,

imagination, will, reason, until you have enumerated the finest subdivisions. Yet you have not separated them. They are constituent parts of a single individual. No scientist ever isolated a mental trait. Apart from its unity, a trait is merely a term. Only its place in the individual gives it significance. Hence we may insist that the individual is one!

Moreover, we may say that *the individual is growing.* In adolescence, especially, when growth is so rapid, change is continual. The tremendous capacity for assimilating new information, means kaleidoscopic changes. New ideas are touching young people, with the result that new life purposes are formed. There is no exaggeration when we say that we never talk to the same young person twice. He may bear the same name, but how altered he may really be! How often parents have exclaimed: "I don't know what's come over Jim. Yesterday he was so enthusiastic over his hobby. To-day he seems to think nothing of it." Unconsciously that parent has paid a high compliment to the boy as a growing individual.

The rapid expansion of capacity in young people is an eternal miracle. A few years ago I took a class in which there seemed to be a single outstanding leader; six months later I saw five of high caliber. Two years ago Tom was blunt, crude, and awkward, just sixteen.

To-day he holds the most responsible position among the young people of his community. He is tactful, polite, and aggressive. Another bit of evidence to strengthen our belief that the individual is growing.

A significant fact about the growth of young people is its process. Too many of us have attempted the snow-man method of trying to make a boy grow by patching on from the outside. All nature contradicts this. Only the food we eat, not what we put on in a poultice, brings growth. The tiny amœba grows by wrapping itself around its food. So it is in all life. Not until the boy or girl takes the idea or information into himself or herself, digests it, and makes it his own or her own, does mental growth come. Cramming is a fit evidence of this. All growth starts at the center and spreads out in ever-widening circles. In other words, all growth is from within. How marvelously did Jesus demonstrate this as he worked with His disciples! He did not strive to teach them prayers or sermons or incantations. He sought to implant ideas in their minds, so that they could grow from within, thoroughly understanding what they did or said. On Pentecost Peter did not repeat Jesus' words, but he certainly did express the ideas Christ had helped him to grasp and digest for himself. All real growth is from within.

Finally, *individual activity is fourfold.* In St. Luke's account of the boyhood of Jesus, he states

fact long overlooked.[2] "And Jesus increased in wisdom and stature and in favor with God and man" (Luke, 2:52). Careful study will serve to show how true this statement is of all boys and girls. If the individual is to be of the greatest influence, he must indeed grow mentally, physically, religiously, and socially. The omission of any of these four factors puts the individual under a handicap. The over-emphasis of any one of these four elements brands the boy or girl as lopsided. Strangely enough, the slang of our day has produced terms of contempt to label exclusive emphasis on any one of these. The boy or girl who over-emphasizes mental growth to the exclusion of other activity is known as a "grind," a "shark." The boy who puts all emphasis on the physical is dubbed a "big brute." The girl who lives for social ends is a "butterfly"; her male counterpart is a "lounge-lizard" or "cake-eater." The boy or girl who is interested in religion to the exclusion of all else is a "crank," a "fanatic." Thus in our daily speech do we seek to stigmatize unbalanced development.

But if the only evidence were from slang, it would indeed be scant. Young people's workers have learned that to be interested in a boy or girl you must know all of him or her. The physical basis of the individual

[2] "History of Fourfold Idea," J. R. Marcum, Minutes, 1918, Secondary Division Committee, International Sunday School Association, Buffalo.

seems to be the all-important fact. Indeed, one is led to say that first of all there must be solid physical foundations. Yet how insufficient purely physical growth is! It is not superior physique which makes great leaders; it is something beyond that.

There are those who would have us believe that mental activity is all-important. How easy it is to be lost in a scheme of fact-imparting! A mind like an encyclopedia is no guarantee of success. Knowledge may be power, but power unharnessed is useless. The world will never know of the brilliant men who have been lost with all their mental ability because of physical inability, or social impossibility, or religious emptiness. There is no greater asset to the individual than a keen, trained intellect, when it is yoked with other ability to make it live.

It would be ignoring the facts to say that religion is a secondary factor. Has religion not been the driving force behind great movements for the advancement of civilization? Did it not give us our educational system, our governmental institutions, our hospitals, and our charities? The very foundation of our nation rests on religious principles as they worked in the lives of men. What would the Pilgrim fathers have been without religion? Or what could Washington and Lincoln have accomplished without their dependence on God? Religion is absolutely a basic factor

in the lives of men. Yet how sad it is to see religious impulse handicapped by physical infirmity! As pitiable, indeed, is the spectacle of a person with untrained mind trying to serve in a great religious enterprise. Sadder still is the situation where social impossibility has rendered all the fine religious promptings useless. When all is said and done, religious activity is a foundation-stone, but it is completely dependent on the other factors.

For centuries the church recognized body, mind, and spirit as inseparable bases, yet it strangely omitted the relation of man to man. The Christian religion is essentially social. "Thou shalt love thy neighbor as thyself." "Who is thy neighbor?" "Love your enemies." "Inasmuch as ye have done it unto one of the least of these my brethren." Thus did Jesus emphasize man's task in the social world. Of what use are physical, mental, and religious ability if they make men no better? So we may rightly insist that in growth, young people shall strive to develop their social abilities. We must live in a world of men, and it is absolutely essential to know how to work with others and for others. We might almost say that the social phase is the one of first importance, but we would do violence to truth. It is but one of four essentials.

Thus we may see how tremendously significant every part of this fourfold life really is. Without any one

of the four, the other three are overwhelmingly penalized. In our zeal, it is easy to say that this or that phase is of greatest significance. Religious people are likely to declare that religion is the only element of primary importance. Yet the very life of Jesus himself emphasizes the fourfold growth. God has given every one of us a body, a mind, a religious nature, and a social capacity. Each is a God-given talent, to be used and developed to the limit of our ability. Only as we grow "in wisdom and stature and in favor with God and man" do we approach the ideal that Jesus set for us. The individual is indeed fourfold.

GOVERNING THE INSTITUTION.—For our next consideration we must turn to the institution which attempts to undertake certain work for adolescents. At the present time, organizations of almost every variety are toying with the popular fad of young people's work. May we not ask the questions: What organization or institution shall undertake this work? Will best results follow if every type of effort is encouraged?

A most dangerous movement is in the field of what may be called propaganda organizations. These organizations have come into being to agitate certain issues of the hour. The aim of the original society may be worthy, but when it seeks through auxiliaries to create future agitators, it is time to face squarely the issue that is created. Is it right to give any

young person a warped idea of all life as it is seen through the adult spectacles of reformers? Educators believe that life itself is more than any single political or social issue. Life is not simply prohibition, anti-cigarette work, sex education, business, politics, or even missions. These issues are worthy of attention, yet the boy and girl must be brought to see life in its entirety. Therefore as young people's workers we may rightly set certain standards for the organization that seeks to minister to adolescents.

The institution must be permanent. This will be our first test. The last two decades have given us repeated instances of work with adolescents brought into existence by well-meaning individuals or groups with no guarantee of permanence. The disappearance or failure of such ventures always brings discouragement and callousness on the part of boys and girls. The characteristic phrase, "What 's the use? we tried once," is too common throughout the United States. The worker with adolescents faces a continual stream of young people, not an isolated group. Stop-gap methods will not meet needs. Therefore the organization or institution must guarantee that what it attempts will continue as a definite part of its program.

In many cases very fine work has been done by individuals or groups of independent workers. Good results have followed temporarily. Then the removal

of the leader or leaders has left the work without a sponsor. Boys and girls, with ideas and ambitions aroused, were left with nothing. Again and again bitterness and discontent followed. This must not be. The quickest way to bring results is to work independently of the established institutions. This is the very plausible reason given by many workers. There is no doubt that it is slower and more difficult to incorporate a new idea into an old organization. Yet when that recognized institution takes the new program as its own, one may rest assured that the work will be carried on without interruption. This after all is our ideal.

In the second place, *the institution must minister to all adolescents.* The early history of young people's work is evidence that much of what was attempted was designed to meet certain groups only. The unfortunate division into boys' work and girls' work is still with us. Certain overdrawn differences have been the basis for such a division. Church workers listened to this plan for years until they saw how impossible it is. Their conclusion is not the result of sentiment; rather is it a careful observation of the fact that civilization will not be advanced by raising one class alone. The general level must be lifted. If you will argue for a sex division, which will be of first importance? Suppose we take boys as our hope, and put all effort on them. We will face in the future, a generation of chil-

dren, whose fathers and mothers are unequal in capacity. It has been said, "A race can rise no higher than its mothers"; therefore, argue the girls' workers, put effort on girls. Do you not face the future then with indifferent fathers who will detract from the results of the mothers' efforts? There is coming an ever-increasing conviction that there must be neither boys' work nor girls' work, but rather young people's work. Civilization depends on both sexes, not on either one.

The institution must minister not only to both sexes but also to all classes. In the last few years there has come to be a popular fad of magnifying the difference between rural and urban types. There is no denying that there are differing conditions; yet the principles underlying successful work with young people are essentially the same. What the nation needs at the present time is not more varying types of work but rather an insistence on common elements which must run through all. No nation is to be saved by its cities or its rural sections. Only by thoroughgoing effort in both localities will progress come.

What has been said about sex and territorial distinctions might be said with equal emphasis in regard to social or economic groups and racial populations. Failure to meet needs of any class whatsoever will constitute a dangerous threat to the forward movement of adolescent work. The institution which undertakes to

deal with young people deals with all life, not a fad; hence it must be able to minister to all.

Again, *the institution must provide an outlet for further growth.* An absolute essential to increased ability is increasing opportunity for exercising that ability. Many organizations provide excellent development for the first individuals they enlist, but as these grow older they find no outlet: they either stay in the organization, thus keeping younger members from finding opportunity for responsibility, or they drop out of everything. The most disheartening experience of many enthusiastic workers is that of seeing the ability of boys and girls wasted for want of some further opportunity. The institution which seeks to meet the need of a single age-group must always witness this as a logical consequence. Only an institution which has a program for all ages can properly plan to conserve the previous growth and provide challenge for the future. In an adequate program for adolescents, there must be continued growth for boys and girls, older boys and girls, and young men and women. Each must build on the former and push out further. Just so the young men and women need opportunity [illegible] young adults to stimulate them to further growth.

The institution must stand for the highest ideals. Is this too severe a requirement? Have we not been surfeited with "second bests"? Just because [illegible] thing is

good, it does not follow that it is of first importance. After all, life is so full of good things which cannot be done that we must choose that which we consider best and highest. "The good is ever the enemy of the best." If life is to be of the highest type it must reflect the worthiest motives! We are concerned with giving young people the best development. If that is the case, only an institution which upholds the highest ideals can carry out a program of the type that adolescents need.

Finally, *the institution must provide leadership.* This is by far the severest demand laid upon any organization. Every program of adolescent work must answer three questions: Who shall be leaders? Where shall they be secured? How shall they be trained? Every institution attempting such work must solve these problems. No movement will ever advance beyond its leaders. There must be a steadily increasing supply of trained leaders. The organization which must depend on other agencies to supply and train its leaders will always be under a handicap. The institution which will make progress with its young people is the one which can recruit and train its own leaders as a part of its work. The whole problem of leadership merits much careful study and will be treated in more complete fashion in a later chapter of this book. The one fact on which we are here insisting is self-evident:

the institution which attempts work with adolescents must provide its own trained leadership.

What institution can meet these five requirements? We must say that we know of none which is meeting them at the present time. One organization we know which comes closer to the tests established than any other. That is the church. There is no doubt about its permanence. It seeks to minister to all men, certainly to all adolescents. It provides an outlet for the products of young people's work in its adult activities. No one will deny that it stands for the highest ideals in life. At the present time it is providing leadership for its own work as well as many types of independent work. At many points the work of the church needs improvement, but the fact remains that it stands to-day as the most powerful institution to undertake work with adolescents.

Pertaining to the Program.—Turning now to the principles which must govern the program for adolescents, we find three which stand out clearly. By program we mean a deliberate plan. Many of the attempts at young people's work hardly deserve the name of a program. It is not something to occupy time that the church needs, but rather a definite plan of education. In this field of the program we already have considerable data, from which we may draw our principles.

First, *the program must be in accord with the best*

educational principles. Education is education whether it is religious or secular. The fundamental theories of education apply to church as well as public school. Now and then religious leaders have made the mistake of ignoring the work of professional educators. We have much to learn from them. The public school has experience by which we may well be guided. In recent years, some religious leaders have become blind followers of public education. This has brought in many worn-out, ready-to-be-discarded theories, just as secular authorities have been abandoning them. We need to recognize that all education has certain common principles on which it rests, but in the branch of public school education these principles may be worked out differently from the way they will be handled in religious schools or organizations. There is neither space here nor is it necessary to go into great detail in the enumeration and description of modern educational theory. I wish to emphasize only two which seem to have special significance for young people's workers to-day.

The principle of "self-activity of the pupil" is not new. It may be traced back to Froebel, who put it in its present form. Yet we also find its beginnings in Rousseau's "Education of Émile." It was Froebel, however, who gave it to us as an educational principle in the full meaning. "Froebel was in accord with

Rousseau in considering the child a behaving, not a learning animal. The child's chief characteristic is self-activity—activity determined by his own interests and desires. Hence, education should build upon the primary instinct; the child should learn, but learn by doing. With Froebel motor-expression was not one step but all steps in the educative process." [3] The kindergarten was Froebel's first application of this principle, but the place of manual training and educational material was another of his achievements. The principle of self-activity or motor-expression has been reaffirmed repeatedly; yet the tendency of many teachers is to slip back into the older and easier method of making the process of education mere learning, with a negligible emphasis on doing. The principle, nevertheless, is still accepted as a prime essential in education. William James insisted on this same fact when he stated that no one knew a thing until it had been learned by mind and muscle. There must be muscular expression before the learning process is complete. The principle is psychologically sound, and it must have an increasingly larger place in the educational process. An effective program for adolescents must recognize this fact of self-activity as one of its foundation-stones.

A second principle, one that is equally significant, is

[3] Duggan, "Student's Textbook in History of Education," p. 259.

the new emphasis on socialized education. By "socialized education" is meant the control wholly or partly of the actual routine and plan of work in the school by the young people. In modern educational experiment these two are essentials of the same plans. This second principle may seem to be an outgrowth of the former one of self-activity. Most interesting and significant experiments are being carried on by Professor J. L. Meriam at the University of Missouri.[4] This outstanding experiment is built on the two theories mentioned above. The educative process is one of activity under democratic conditions. Members of classes actually help to determine the course of their work in school.

Let us see just what this implies! One of the most powerful criticisms of the public schools is their lack of democratic spirit or control. In a democratic nation the most autocratic institution is the public school. There has been a movement away from this extreme. Student government, even as low as junior high school, has been meeting with more and more success. The idea of democratic control has met severe opposition and question in public school circles. Yet it is an interesting fact that such a method was actually in use before 1912 in various church schools. Moreover, it has been promoted as a workable method

[4] Meriam, "The Child and the Curriculum."

since 1912.[5] Church leaders have realized the value of self-activity and socialized education for at least ten years. Moreover, these methods have met with outstanding success.

In the second place, *the program must be universal.* In other words it must be of such a nature that it will be applicable to every condition. This means that only a program based on sound educational doctrine can meet such a demand. There is many a program based on certain provincial tradition or history which may succeed in that section, but never scratch the surface a hundred miles away. We have many such plans existing to-day. The program which will succeed must be so sweeping in its ideal and scope that young people throughout the nation will be challenged by it. This is a severe demand, but if a comprehensive program is to be set forth it must meet the test. In Maine and California, Minnesota and Texas, the program must strike a common chord of idealism which will be the bond of fellowship.

Looking at this principle in another light, we may say that it must not only offer itself in all parts of our land, but actually take itself there. The followers of Christ have been too ready to emphasize the "whosoever will" idea at the expense of the command, "Go

[5] The organized class for young people was built on these two principles. Cf. Alexander, "Boy and the Sunday School," Chap. VIII.

out and compel them to come in." There is compulsion in Christianity, not of the sword but of truth and love. What much of our young people's work has lacked is just this aggressiveness. This work will never succeed as long as we are not ready to push forward. The successful program must carry itself to every town and county in our nation. Only by winning all young people will civilization and the Kingdom be advanced.

Finally, *the program must be flexible and simple.* Nothing is more certain than the fact that every human being is different from every other one. No two boys or girls ever need exactly the same things. A program which will not meet the individual needs of very different young people is already doomed to defeat. The program which will bring results must seek first to benefit the individual in the particular way he most needs. To do this there must be flexibility in the program.

If the individuality of the boy or girl demands simplicity and flexibility, how much more does the peculiar ability of the leader! Every program must be used by local leaders. The more complex the program, the more impossible it becomes for the leader whose time and training are limited. Indeed we must have trained leadership, but of what kind shall it be? Will the best success follow a mechanical skill in certain

routines and formulæ? There are those who believe that success can follow only when the individual initiative of the leader is capitalized. As John L. Alexander has said so often, "Let there be agreement on essentials, but the utmost of variation in details." After all, there is no other human method of dealing with leaders. The only successful way I have of dealing with adolescents is my own way, not one that is borrowed or imitated. Not until the leader has been helped to discover what way is best for him, will he really be useful to the cause. Is it not fundamental, then, that we insist on a simple and flexible program which will be a tool in the hands of a leader, not a mechanical contrivance which he doles out from handbooks and manuals without the stamp of originality or the conviction that it is of value?

We have enumerated three sets of principles which, from experience, seem to be paramount. No one would claim that these are final. They are what seems to be essential to-day. The individual, the institution, and the program must yield to careful analysis. Success comes only from keeping in tune with what we know of the underlying principles of work with adolescents.

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CHAPTER V

THE PLACE OF YOUNG PEOPLE'S WORK IN THE CHURCH

DEVELOPMENT OF RELIGIOUS EDUCATION IN THE CHURCH.—The church is the institution which has the greatest opportunity to work with young people, and yet it is also the slowest to undertake this work. In the previous chapter we have seen that of all institutions the church alone can satisfy all requirements if it will. The past has shown the church very lax and somewhat unwilling to assume its logical part. The future will determine whether the needs of young people will be met in a statesmanlike way or in the accidental fashion of the past. If the church is to take upon itself the responsibility for its young people, it must have a thoroughly systematic method of accomplishing its task.

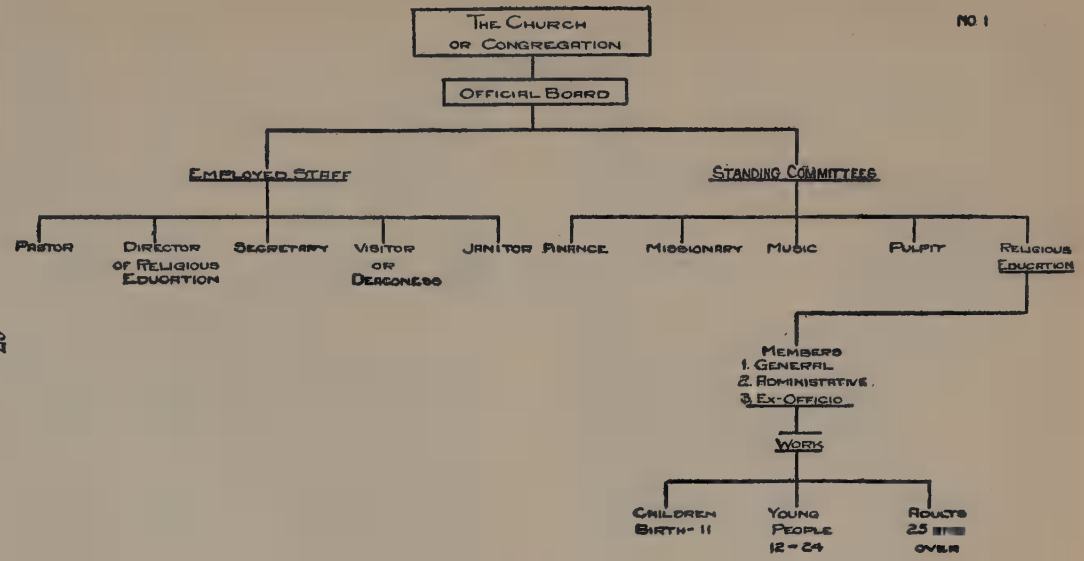
The development of religious education in the church is a long and interesting story. Certain facts are of interest to us in this discussion, but we cannot go into detail. As most people know, the church paid little attention to religious education until the time when

the Sunday-school was started. Gradually the Sunday-school forced itself upon the consideration of church leaders. It was finally taken into the plan of church work. This inclusion, however, is still plainly evident. The Sunday-school is looked upon as an annex or lean-to, sometimes valuable as a means of obtaining funds. Few churches have caught the idea of making the Sunday-school an integral part of their work.

About a century after the origin of the Sunday-school another important movement began: the young people's societies began to spring up. These contributed heavily to the church and its work, but here again the work has been more that of an auxiliary than that of a vital and essential part. Just before the beginning of the twentieth century boys' and girls' organizations developed. Most of these have never even gained so vital a place as is occupied by the Sunday-school and the young people's societies. By 1910 the multiplicity of auxiliary and independent programs and organizations became so confusing that the Religious Education Association devoted its annual meeting to the consideration of correlation. Since that time much of the young people's worker's time has been spent trying to bring order out of chaos. To-day it is not unusual to find a dozen or more organized groups in a single church with competing programs for adolescents.

The hopelessness of the problem of correlation eventually brought a demand for unification. Thus through a slow process of growth there has come a demand that the church undertake a plan which is unified and systematic. This has been forced by the pressure of auxiliary and independent organizations and national headquarters. The day is passing when the church will allow any one to come into its membership and start something unless those who are responsible know what it is and what it will do. The time is still distant when we shall have an intelligent membership thoroughly alive to its responsibilities, but the march has begun. In the past year at least two large and somewhat powerful independent organizations have laid aside their former haughty attitude and vowed that in the future they will seek to serve the church with all their facilities.

It may be well to state here that unification must come from the local church and then work up, rather than be handed down from overhead. National boards and corporations cannot easily abrogate their powers and prerogatives. If there is a desire to unite, the eternal question of who shall hold the offices often wrecks the consummation of the plan. In the local church are the people who love boys and girls rather than jobs. These are the people who can force unification for the sake of their young people. When this



ORGANIZATION OF THE CHURCH

once becomes understood, the time will not be long until national organizations must come together.

The Organization of the Church.—In locating young people's work as an integral part of the church program, it will be well to inquire into the organization of the church itself. The local church is an organized body of members with elected officers and committees for various purposes. The membership or congregation is the practical seat of authority in all Protestant churches to-day. This is true in custom if not in theory of church government. In other words, the people of the church have become sovereign in church government as they have been in political organization.

Various types of official boards are elected to be responsible for the administration of the church. In addition, there are generally certain committees intrusted with special duties, viz., music, missionary, finance, and the like. In many instances these committees have power to hire individuals and spend money. These groups, of course, make reports to the church at stated times. The value of such committees has been demonstrated by their efficient administration of special work.

In addition to boards and committees, the membership of a church chooses a pastor, or has a large part in his choice. As a general rule, the pastor or minister

represents the ideas of the membership. If they desire an excellent preacher, they get a man with this ability. If they prize other abilities, they seek them in looking for a minister. Thus we may say that in general the membership determines the type of pastor. This is true even in those denominations which once gave members no choice of ministers. If there are other employed leaders, such as a church secretary or pastor's assistant, the church generally elects them also. In recent years, since a director of religious education has become more usual, this officer has also been elected by the church or its board.

It is evident that in the church as well as outside the movement for popular control has won its way. Those things which were once considered the duty and affair of especially delegated men are now under the control of the members. The minister is forced to be more of an executive than he used to be. He must shape public opinion, not hand down ultimatums. This has meant an ever-increasing interest and intelligence on the part of the church membership. That, at least, is a requirement under the new conditions.

For a number of years, the ideal has seemed to be a church school which would be the teaching arm of the church as it dealt with children and young people. All other types of work were to be geared into the church school. This has brought very beneficial re-

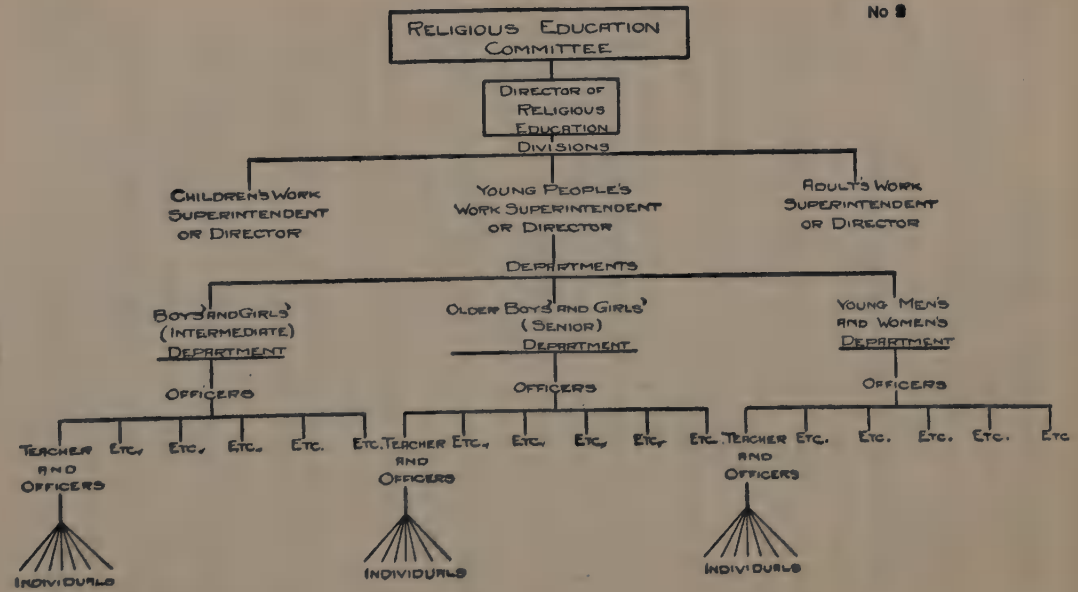
sults. There has been a strong feeling on the part of some auxiliary organizations that the church school was trying to swallow them. This never breeds a happy attitude. Due recognition must be given to the value of this idea, however. It was the first means of unification.

The Religious Education Department.—To-day a newer idea has been gaining ground. Many feel that religious education, instead of being a branch of the church, ought to be at the very heart of the church program. The result has been an agitation to eliminate the term "church school," as well as all others of the sort, and to make the church itself directly responsible for this important work. With such a plan, we really have a religious education department of the church including all the life and work of this field.

Carrying out this idea, a standing committee of the church would be placed in charge of religious education. It would represent the church and be responsible for all such work. This committee would be composed of seven or more members. It ought to include the pastor and the director of religious education, certain members with a general interest, and a number of those who are involved in the administration of religious education in the church. The general group ought to outnumber the administrative one. This committee would be well fitted to deal with the

whole problem of religious education in the local church. They would have charge of policy, program, and organization. They ought also to nominate the staff of officers who would have charge of the program; the church would elect these officers.

Working with such a committee, and responsible to it, would be the staff of officers, leaders, and teachers. If there was a paid director of religious education, he would be at the head of this work. When there is no paid director, the work would be done by a volunteer director or by the committee chairman. The divisional and departmental superintendents would be in charge of the work for various age-groups. Supervisors and leaders would have special work of various types. Teachers would be in charge of class-groups. The diagrams on pages 67 and 72 will give an idea of the complete plan as it would work out. The whole purpose of such an organization would be the simplification and unification of the program. A real department of religious education in a church as we have outlined it could make a tremendous contribution to the children and young people of a church. Moreover, this could be accomplished with a great saving of effort and energy because unnecessary motions would be eliminated. Leadership could be more profitably utilized, and young people could be given a well-organized program.



YOUNG PEOPLE'S ORGANIZATION IN THE CHURCH

THE YOUNG PEOPLE'S WORK.—Our special interest is not in the general religious education of the church; yet we cannot ignore it, because young people's work must be a vital part of such a plan. The whole scope of young people's work—twelve to twenty-four—will naturally fall under the supervision of one person. This individual will probably be called the young people's superintendent or director. In very large churches he will be employed. At any rate, this person must be the active head of all work done by the church for its young people. The responsibility is not light. It will take the best efforts of a man or woman continually, not just on Sunday morning. In a large church there will be three departments dealing with the special age-groups. They may be called boys' and girls' department, older boys' and girls' department, and young men's and women's department. The present terms, "intermediate" and "senior," might also be used for the two younger departments. In many churches there will be the need of combining these departments in various ways, because of the lack of equipment. It ought always to be recognized as a compromise and only temporary. In such adjustments the best results cannot be expected.

Within these departments there will be well-defined groups or classes for the purpose of doing intensive work. These groups ought to touch every individual

of adolescent age in the church or congregation. They ought to be recognized as the basic units for any larger work. The teachers or leaders of these classes will be responsible to the department superintendents or officers.

The details of this complete organization must be taken up later. At this point we simply aim to give a bird's-eye view of the whole work to the general program. A study of the diagram on page 72 will give a graphic idea of the complete plan.

Ideals.—We seek to maintain three ideals in all our adolescent organization. (a) The young people should feel that they are a definite part of the church and its work, not an annex. (b) The organization by which we seek to meet needs must be simple and unified. Waste motion and lost effort should be eliminated. Inefficiency is as culpable in the church as elsewhere. (c) We must shape all organization and mechanism to the aim of carrying out an aggressive and systematic program of Christianizing young people.

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CHAPTER VI

CHURCH ORGANIZATION FOR YOUNG PEOPLE

PRESENT CONDITIONS.—The ideals of organization outlined in the preceding chapter are quite beyond the reach of most churches at the present time. While progress is being made in that direction, the church must strive to meet needs in the best way possible. This chapter will attempt to discuss the immediate problems of organization which arise in practically all of our churches.

The church faces an ever-increasing task with a leadership that is limited in time and training. There are only two ways to meet this problem. If the church's present varied activities for young people are to be carried out as they should be, the present leadership will have to be doubled and quadrupled. Much more time will have to be devoted to the task. Far more skill on the part of the workers will be necessary. This means a tremendous increase in leadership resources. But leadership needs time for training. We have no means at present of training as many as are necessary. It will take years to produce enough skilled

leaders to push forward the program we now have. And what of the time until then? Can we afford to let adolescents slip away at the present rate?

As vital as this training of leadership is—and we need more of it—the church must look for another solution of the problem of maintaining its activities. In a business establishment, when workers are scarce, an efficiency expert is called in. He studies the industry to see where there is lost motion. He must solve the problem of producing more goods with the same amount of labor. Thousands of church leaders agree that this is the problem of the church. Our question, then, is, how we can produce more results with about the same amount of work? This is the problem which we seek to answer in this chapter. Of course, we shall limit our discussion to the work with adolescents.

Our first consideration must be the number of young people's organizations that are attempting to work in the church. Let us enumerate the common ones. The church school with its class and department activities meets some of the needs of a considerable group of adolescents. It is far from efficient in this respect, however. The program of the church school includes instruction, worship, some expression, and in some cases week-day activities. It is the organization that has the central interest of the church.

A second organization functioning in the church is the young people's society, with its branches, junior, intermediate, and senior. The Christian Endeavor Societies, Epworth Leagues, Baptist Young People's Unions, and others are included in this group. These organizations have a program of devotion, expression, and social activity. In recent years they have also attempted some instruction in a superficial fashion, and in some places worship has been introduced. At the present time all of these organizations are trying to locate themselves and their program. Let us not, however, overlook the splendid work of inspiration that these societies performed for the past forty years.

The next group includes the various missionary bands and auxiliaries to the women's missionary boards. Most of this work is done with the early adolescent years, but there are some clubs for young women. These organizations have a program of missionary instruction and practical service.

The propaganda societies also have claimed a place in the church. The young people's branch of the Women's Christian Temperance Union, the Anti-Cigarette Leagues, the Lincoln Legion, and various other groups which have certain causes to agitate all come under this head. The nature of these programs is instruction of a peculiar type.

The next group includes literally hundreds of differ-

ent plans. All are very similar, however. They are the activity organizations. The most popular are the Boy Scout, Girl Scout, Camp Fire Girls, Woodcraft League, Knights of King Arthur, Boys' Brigade, Junior Brotherhood of St. Andrew, Queens of Avilion, and Kappa Sigma Pi. There are many others of the same variety. All of these seek to minister to the needs of boys and girls, by means of supplying certain activities of a social, mental, physical, or religious nature.

In the last few years another program has entered the field. It is the Christian Citizenship Training Program and was produced by the International Committee of the Young Men's Christian Association. This purports to be an American standard program for boys. It has been taken into churches by various leaders. It builds on activities, with some instruction.

The most evident feature of this survey is the duplication of work by several organizations.[1] The whole task of instruction is touched by the church school, the young people's societies, and the missionary clubs. Worship is left almost entirely with the church school. Expression is divided between the church school and the young people's societies. Activities are in the program of every organization. Each separate unit has its own contribution, which must be given quite

[1] Cf. Athearn, "Church School," pp. 10-23.

independent of all others. In many churches there are two or three of each of the organizations named in the latter groups. The result of such a scheme can only be duplication. Each one of these programs requires the time of a leader and considerable study and familiarity with the peculiar features of it. In the end we have actually wasted effort in overlapping.

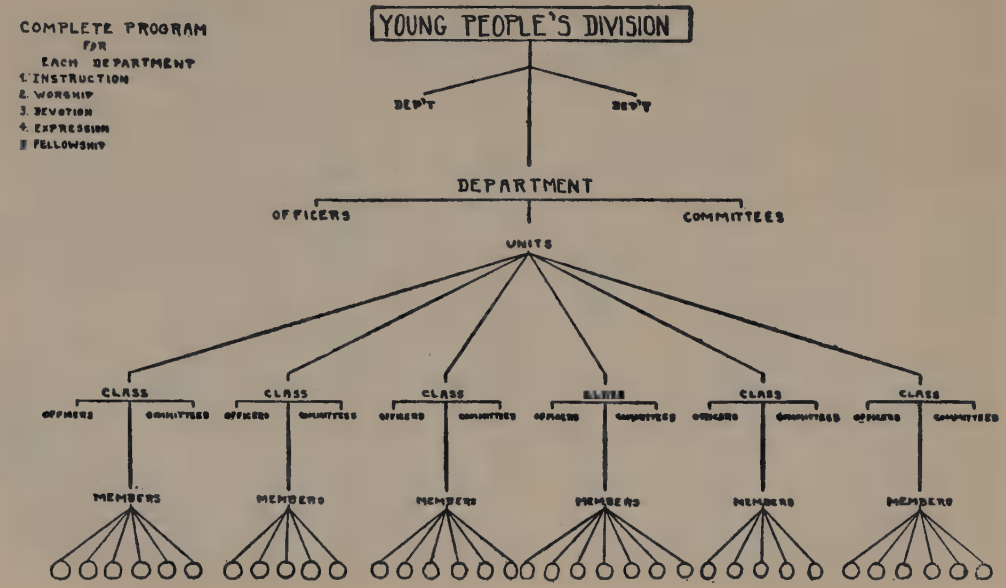
THEORIES OF ORGANIZATION.—If this lack of system only produced duplication, it might be excused. The most distressing feature is the failure to reach adolescents. A careful study of any church will reveal that a very limited group is getting the benefit of all this effort. The church school in practically every case reaches the largest group. Then the other societies, clubs, and programs touch a small nucleus of this same number. It can be readily seen that a few boys and girls are getting too much, and the majority are getting too little.

Such conditions force us to a consideration of the theory of organization. Without going into the details of sociological theory, we can state two theories, namely, integration and allocation of function. The theory of integration holds that best results can be obtained when all essential parts of organization and program are welded into one harmonious and efficient unit. The theory of allocation of function holds that united action can be obtained by recognizing existing

INTEGRATION

No. 5.

SHOWING TYPICAL DEPARTMENT WITH SINGLE ORGANIZATION FOR COMPLETE PROGRAM [illegible]



units and assigning to them the various parts of a program. Let us examine these theories as they apply to our problem.

To meet the existing conditions, the advocates of integration propose to unite all these functions, now performed by so many different units, under one inclusive organization.[2] In other words, they pool resources. No essential feature which adolescents need must be lost in this unification. Instead of having all leaders spend their time in keeping the wheels running, some can now devote their time to special tasks. With such coördination, an educational program can actually be carried out. Budgets and overhead can be left to the executives, while others who are specially fitted will be able to direct the program of religious education.

Since all this work is educational, it should be carried on in a school; therefore, the church school shall be the carrying organization for the whole program. Departments for early, middle, and later adolescents will provide for the part of the program that can be carried out in large groups. Classes in these departments will be the units through which all small group work will be done. The details of the work of these two units will be described in later chapters.

The department, as the larger unit, will become

[2] Cf. "Boys' Work," pp. 49-57.

entirely responsible for worship, expression, and devotional life. It will make provision for certain instruction, activity, and service which can be handled in large groups. It will provide more advanced training in leadership.

The class will become responsible for the regular program of instruction in the Bible, Christian living, missions, temperance, and such supplementary material as may be necessary. It will also offer all individuals opportunity for activity and service according to their needs. The first steps in training will be the work of the class.

Such a program and organization can touch every adolescent in the church in a personal way. Because of its individual attention, all will be more likely to receive training in every essential feature of religious education. No longer is there any question about the work which various groups should do. The whole plan is simple and easily understood.[3] A single overhead organization reduces machinery to a minimum, while the units of small group work form a complete working organization which touches every individual. With such simplicity in mechanism the whole program is carried to each member. Affiliation with the single organization guarantees contact with all essential features of the program. This offers a systematic, efficient

[3] Cf. Chart No. 3, p. 81.

method of conserving church leadership and at the same time of pushing forward an aggressive educational program.

There are three very evident advantages in this integrated plan of young people's work. The first, economy of leadership, has already been suggested. The whole problem of training leadership is made easier. It is no longer necessary to master vast amounts of ritual and peculiar requirements to carry on work with boys or girls. The time of the leader, under this plan, is spent producing results. Every leader will know exactly what his task is and will be able to fit into the whole scheme easily. This all means more effective volunteer leadership.

The second advantage has also been suggested; namely, the effectiveness of the work done. The greatest indictment against the church to-day is its half-hearted work. The whole field has become so burdened with a multitude of programs that little of a permanent nature is accomplished. One leader, a volunteer, may be able to do one piece of work thoroughly, but he cannot do six or ten things well. Most church leaders are attempting just that impossible task. The whole effect of simplifying young people's organization will most certainly result in a speeding up of the program which is undertaken. Our present attention is

so absorbed in maintaining many units that we do little more than perpetuate them.

A third advantage has been greatly emphasized by some leaders. They insist that an organization of this type centers loyalty in the local church and the denomination instead of diverting it to national overhead committees. They point out that a Boy Scout troop is bound to the national headquarters first, and only incidentally to the church which is supporting the troop. The rapid development of field secretaries and paid executives has tended to tie the church-group more firmly to the movement than to the church. Indeed there is considerable weight to this argument. We do not have to look far to find a society, troop, or club which has been forced to choose between the church and the national organization to which the society belongs and has chosen the latter. If the church delegates its obligations to Christian Endeavor, Boy Scouts, Camp Fire, Boys' Brigade, or Young Women's Christian Association, we may expect young people to support these movements most heartily since they seem to have served them most. The truth of the whole matter is that the local church supplies leaders, equipment, and support, while the national organization offers the program only. Young people do not see this. They only remember the name, and

from the very fact that they are so familiar with the church they forget it in this relation.[4]

The second theory of organization we have called allocation of function. Under this plan the whole task is divided into definite parts and assigned to the various existing organizations in the church. The pastor and his official board have sometimes made the division; where the church has a committee on religious education, that body would seem to be the group to outline such a division of labor. This plan will tend to avoid the disadvantage of duplication, but it will not give relief to the need for leadership. The most serious difficulty seems to be that petty jealousies creep in. This organization or that thinks it has been trimmed too closely while another one has been enlarged. Overhead boards and field secretaries are very likely to encourage such feeling. The remedy, in truth, is only a temporary one. It fails to strike at the root of the problem.

The first type of plan under this theory is the result of the idea of some workers that the conflict was largely fictitious and that better information would clear away difficulties. They have proposed a plan or system of interlocking directorates. The officers of the church school classes and departments, young people's societies, mission bands, scouts, and others

[4] Cf. Athearn, "Church School," pp. 219-220.

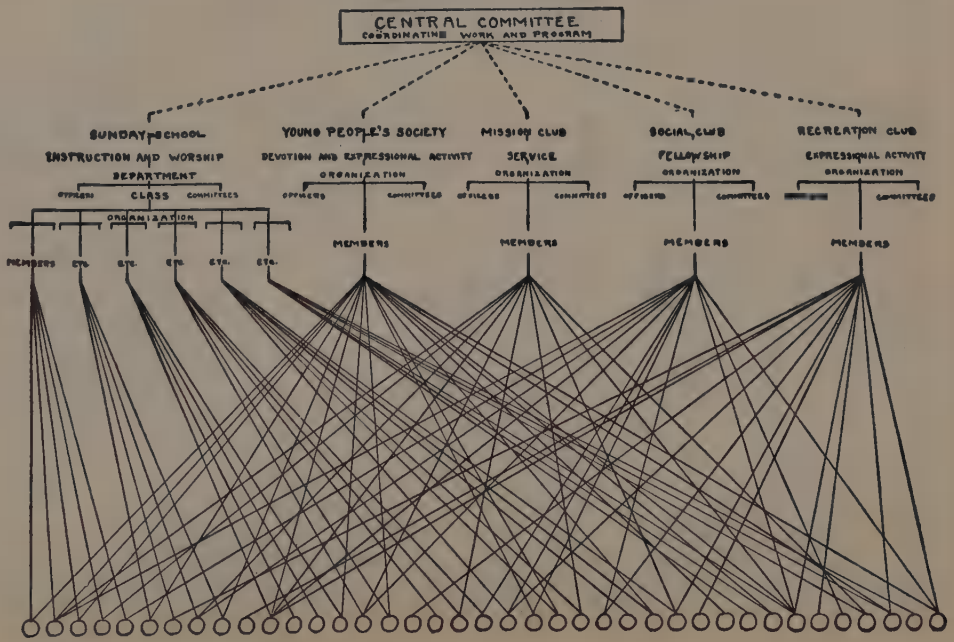
would have places on executive committees of the other units. They have tried to borrow a page from the business history of the United States. Sit down and try to plan out such a scheme! It becomes so impossible that it would kill the organizations. The interlocking directorate plan increases the burden of leaders without any recompense. Why must every leader be informed in regard to every type of work? The plan ignores the problem of duplication and failure to reach the young people. This is a scheme which may relieve trouble for a time, but it fails to meet the problem satisfactorily.

Perhaps the most popular plan suggested is the "council." Many varieties and types are included in this term. In the last year or two, one has come to expect to find anything styled a "council." The central idea is the creation of a board or council which will have control over all the adolescent activities of the church. On this council will be representatives from every group. At this point there is a difference of opinion. Some authorities limit representation to adults who are responsible for the programs of their own units. Some include the young people's officers, such as the presidents, leaders, and others. In any case the group will be overwhelmingly adult in its make-up. We ought to take special note here that we are not discussing "student councils" or "senates,"

ALLOCATION of FUNCTION

No. 4.

INEFFICIENCY CAUSED BY MULTIPLE ORGANIZATIONS AND FRAGMENTARY PROGRAMS — TYPICAL GROUP



which are purely organizations of the church school department. This council, as described above, then proposes to outline a comprehensive policy for all young people's work in the church. On the basis of this policy work will be planned together so that each may have its own existence, but so that all may work toward a common end.

The idea of taking existing organizations and binding them together loosely in a federation plan is illustrated in Chart No. 4.[5] The diagram shows a very simple situation compared to most churches; yet it illustrates the necessity of affiliation with many organizations to get a whole program. A study of individual cases will show a wide disparity in training due to hit-and-miss choice of organizations. The multiple overhead indicates a loss of time and energy. There is no reason why boys and girls should have to join five organizations to get their religious training. They get their public education in one school. So it must be in the church if we are to carry out an effective program. Waste and inefficiency must be eliminated. A comparison of Charts 3 and 4 will provide concrete evidence of the advantages of integral organization over multiple organization.

What will result as this plan works out? In the first place, it is a stretch of imagination to think of

[5] Cf. Chart No. 4 opposite.

a group of delegates of organizations with existing programs actually outlining a policy which will cover all work. Do preconceived notions give way so easily? After all, this is quite the wrong group to outline policies. These representatives are administrators and executives. The determination of policy is not their task; that is the work of an impartial and trained committee. But suppose the policy is outlined, who is to get the "plums"? For certainly there will be some. Where organizations conflict, who is to disappear? This council might easily become a political machine. The most powerful or commanding leader in the group would soon dominate the council. In many cases this has happened, and the council has evaporated or become the tool of the best-located unit. Right here we may say that in most cases it has been the church school. Certainly, we have no desire to precipitate new church quarrels by walking deliberately into a scheme which, in the logical manner of work, will increase jealousy and strained relations. The council plan looks good on paper, but in its actual working it faces almost impossible difficulties. Under the guiding hand of a dominating personality it will produce results for a time. Its chief disadvantage is actual operation in the ordinary situation, where ordinary leaders have to use it, and where overhead national boards exert pressure on it through their local

leaders. This plan is a step in the right direction, but it needs revision in its approach to the problem.

The difficulties attending various plans under the second theory force us to return to the original proposition which has been outlined at the beginning of the chapter. It is the unified plan for young people in the church; one all-inclusive organization carrying all phases of the program which are essential to the needs of adolescents. This is the program toward which many denominational Sunday-school boards are aiming. They are not yet ready to espouse so revolutionary a measure. Perhaps they wait for the continued success of independent experiments. The plan seems to be the only one that will not die of its own accord. It merits the approval of all thinking young people's workers, because it strikes deliberately at the roots of the present difficulties; namely, waste of leadership, duplication of program, and failure to give all adolescents all the material they need.

The Spirit of Unification.—There are problems which will need careful study as they are met. Yet the most serious one of them all is the beginning. How can a church set a unified program in motion? There is only one answer. After a careful study of the failures of the present methods, let us ask the question, "What will best meet the needs of our young people?" Boys and girls ought to stand before programs and

national headquarters. Jesus took a child and set him up as the ideal of the Kingdom. As Christians we must put the welfare of boys and girls and young people first. We have been too wasteful in the past. It is high time that we were awaking to our responsibility and meeting the needs of adolescents! The true spirit of the Master is service and usefulness. That is the spirit which will be demanded in the transition from the present scheme to a simple yet comprehensive organization which can actually carry on an educational program. The experience of the unified organizations already existing indicates that if the new plan can survive the throes of birth it will be here to stay. There are some churches where the change would be difficult. There are other churches where effort in the direction of integration is being made. Still others are successfully operating a unified plan with real satisfaction.

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CHAPTER VII

THE CLASS THE BASIC UNIT

SIGNIFICANCE OF THE CLASS.—The success or failure of any organization will be determined by the effectiveness of the smallest unit in that organization. A company can be efficient only as its squads are smoothly working units. A community can be right-living only when its homes are so. In the same way, the religious educational organization of a church can be effective only when the smallest unit, namely, the class, is functioning properly. This is a fundamental principle of organization, well recognized in business, industry, and society in general, but blindly ignored by many religious leaders. The mirage of numbers has so blinded religious people that it has been their only measure of success. This misconception has confused the thinking of church leaders until their methods have been the outgrowth of sentiment or prejudice rather than accurate knowledge. We need to recognize that scientific principles of organization apply to religious education as well as industry.

With this in mind, we turn to the discussion of the effective organization of the class unit. It has been made the basis of Sunday-school work, yet other organizations of the church have ignored the need of small group work. The class or small group is the unit which touches the individual in a personal way. In this capacity it is invaluable. It holds the key to success in the advancement of Christianity, for our religion is fundamentally one of personal touch. Our objective is to touch young people in such a vital, personal way that they are inspired to live as Jesus lived. No mass organization or standardized program can displace the unique contribution of the class or small group. Until religious leaders realize this fact little progress can be made, but when the full significance of small group work is understood there will be a revolution in both methods and results.

To most of us the first idea of a class suggests a group centered around a teacher. No doubt our experience in the public schools has made this especially vivid. The old idea places the teacher as the power in the class. Her wishes and plans must be carried out by the members of the class without question. In other words, the teacher is the autocrat of the group. Such notions of a teacher are old and quite out of tune with progressive educational thought. Moreover, while

such complete control might be necessary with children, we must bear in mind that we are concerned with adolescents.

Educational Factors Involved.—We have already noted the peculiar characteristics of young people.[1] If we are to plan an organization for adolescents we must know them and their abilities. Only that program which is built on their actual needs will succeed. With this in mind let us summarize briefly their particular characteristics. In every adolescent there is a developing sense of individuality. He loves to do things for himself and in his own way. Many leaders have noted what they call a social instinct, the tendency to form groups or gangs; there seems to be a fairly good sense of organization and government. We need also to remember that the mind of an adolescent is almost fully developed. He may not have acquired skill in using it, but he has a full mental equipment. Add to this a rapidly developing joy in leadership, and you have a powerful combination. Any individual possessed of these qualities is no longer a child. He has the capacity for usefulness.

Let us look now at the trained educator's point of view. The great aim for every individual is to stimulate him to his maximum development. We recognize that all people do not have the same capacity, but the

[1] Chapter III.

advancement of society depends on getting each person to grow to the limit of his ability. Activity is the means by which any organism grows. Disuse brings about the loss of all possibility to control an instinct or ability. Our leading educators therefore insist that activity is the real method of education. In other words, real education consists of carrying instruction through to conduct. Along with this essential of activity stands the need for social control of the activity.[2] Activity might be under the domination of the teacher to such an extent that it might be mere parroting. By putting the control of the actual work of the class into the hands of the members of the class you have given an added incentive and an extra gain in the development of leadership.

These two factors, then—activity and social control—must be considered in planning any type of organization for adolescents. We must, first, discover what the individual's peculiar abilities and needs are. Next, we must determine the best methods in the present educative process. Finally, we must apply these to the actual problem in hand. In the preceding paragraphs we have already taken the first two steps. Let us now go on to the application of the material to our particular situation.

We have a class—pupils and teacher. There is a

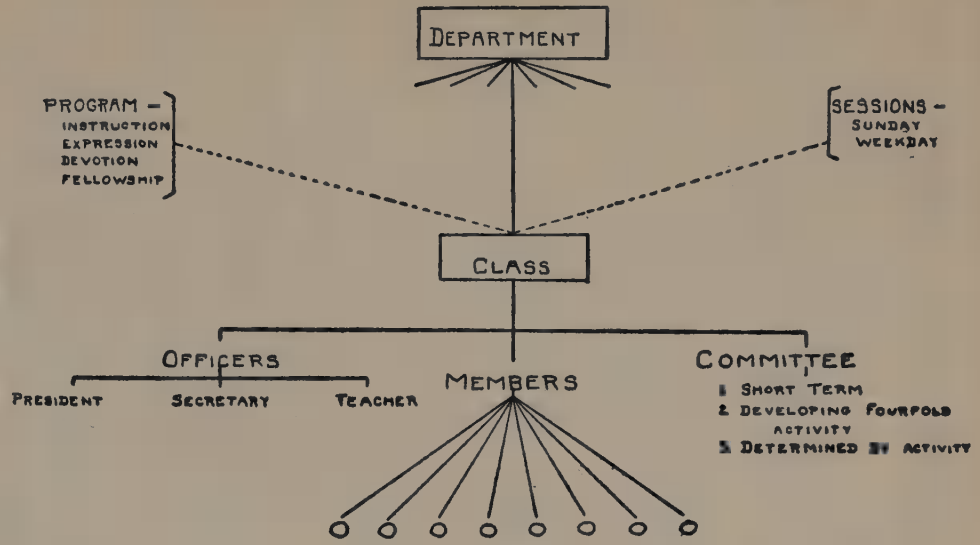
[2] Chapter IV, pp. 58-61.

certain amount of instruction which must be given. This instruction must be related to every-day life in such a way that it becomes vital. To use the language of the church, we must make boys and girls Christian. The ideals of Jesus Christ must be put into the conduct of young people. Now, in order to act in a Christian way, there must be a knowledge of what the Christian way is. The more complete and thorough the knowledge is, the more we may expect it to affect the lives of the individuals possessing it. But having knowledge about Christ and his teachings does not guarantee Christian conduct. We have plenty of examples in the life around us that information may be quite unrelated to actual living. The greatest problem of the church is not that of imparting knowledge, but rather that of getting accurate knowledge to operate in the conduct of the individual. Here is our problem in its twofold aspect.

Class Organization.—For such a problem the young people's worker has a solution which has proved itself through twelve years and more of very practical experience. The young people's organized class is the answer to the problem just stated. May we look carefully at it?

An organized class is a group in which the life and activities of the class are carried on by the members themselves. There can be no simpler definition. The

No 5



CLASS ORGANIZATION

class is already a group with some common interest.[3] It is limited to certain age-restrictions. Its size is determined by the work which must be done.[4] The life and activities are limited only by the abilities of the class members and the teacher. We will not attempt to set strict bounds at this point in our discussion. The actual work of the class is done by the members with the help and counsel of the teacher. Officers and committees are designated for special tasks.

Experience of young people's workers with the organized class proves that the simplest standard is the most effective. The following standard includes the essentials but omits many unnecessary details. It is the result of careful study and first-hand experience with adolescents.

Class Standard

1. There shall be at least three officers elected by the class itself: president, secretary, and teacher.
2. The class shall have such committees as are necessary to carry on its work.
3. The class shall have a definite program of Sunday and week-day work.
4. The class shall be a recognized part of the young people's work of the church.

[3] Cf. Athearn, "Church School," p. 222.
[4] Cf. Chapter XV for further discussion.

5. The class shall have definite age-limits, not under twelve nor over twenty-four years of age.

This is the simplest form of standard. There are perhaps a dozen or more denominations which add slight modifications to these essentials. The changes are minor ones only, and relate to titles of officers, names of committees, and denominational terms.

Democratic control of the class is provided by the election of officers. There really is no limit to the number of officers a class may have. It is essential, however, that there be three. No group could exercise control over its affairs without a president as the presiding officer and executive head. Systematic effort demands a secretary also, as the one who shall keep records and reports. It may be that the secretary will also act as treasurer. The teacher will be the third required officer, and he will act in the capacity of a guide and adviser, not a dictator. The number of officers created ought to be subject to the will of the class. There is special danger of adult interference at this point. The old adult Bible class motto, "A job for every man," has often been carried into young people's work. We need to remember that an office may be a name only. How many vice-presidents and assistants have discovered this fact? Do we want any adolescent to hold a position where he is simply a

figurehead? Are we not deliberately developing the habit of inefficiency in office when we elect a boy or girl to a position where no work is required? "You may fool a man with such a job, but the only one you fool when you give such a job to a boy is yourself," commented a fourteen-year-old friend of mine. Let us keep clearly in mind that we are dealing with adolescents, not adults.

The choice of these officers ought to be a bona-fide election. Many a teacher has made the mistake of "steering" the election, with the result that the officers were considered her officers, not those of the class. Now and then, we hear of misguided teachers who appoint the officers themselves. Both of these schemes have failed miserably over and over again. To do work well, an officer must have the confidence that he is the choice of his group and has their support. Appointment or domination takes away this first essential and leaves the officer with a real handicap. The place at which the teacher can assist most is in helping them to understand the importance of the office and the ability necessary to do the work well. The tendency in most elections is to hurry. Thus in many cases choices are badly made. Too often personal favoritism, not ability, wins the office. Right here the teacher can help the members to see that for the good of the

class they ought to elect the one who is best qualified, not the one who is most popular.

In the minds of some people, there may have arisen the question of the election of the teacher. Should the members of the class elect their own teacher? Why not? There is no doubt that the teacher who is the choice of the class will have the coöperation of the group to a much greater extent than one who is wished upon them. There is little question about the advantage of it. The one difficulty is to carry out the plan so that it will work safely. There are two ways. The class may elect subject to the approval of the superintendent or official board. Again, the superintendent may present the names of the eligible candidates and the class may elect. We recognize this plan in our national and state elections. We have to vote for the men who have qualified. Such a method may be used just as well in the church.

The whole idea of the committees and their purpose seems to be widely misunderstood. To begin with, we need to distinguish between standing and short-term committees. A standing committee is one which has charge of a series of similar activities for a specified length of time; this is the most common usage of the term. The greater part of adult organizations have standing committees. Many of our young people's

organizations also have the same idea about committees. A short-term committee is one which has charge of a single activity; in most organizations these are known as special committees. In contrasting these two types, we need to discover just what the purpose of a committee really is.

The self-evident aim in using committees is a saving in time and effort resulting from the delegation of responsibility to a smaller group. In working with adolescents, however, there is another purpose; namely, that of training and practice. A committee system affords the individual an opportunity to become well acquainted with the details of some special information. It gives him the chance to do things, which might under other circumstances be the duty of officers. Right here is the finest of all chances to train the individual members of the class. With this idea before us, let us weigh both of these types of committees, to see which will best serve our purposes.

The question which we face is: how can we get the greatest amount of training for every member of the class? The customary committees have been membership, prayer-meeting, flower, athletic, and missionary. A more recent division is on a fourfold basis: religious, social, mental, and physical. Now suppose one fourth or one fifth of the class is assigned to each committee for six months or a year. Each little group is getting

special training in one particular direction. Each gains skill in his own field. At the end of the stated time it seems to be a shame to put some untrained individual on the old committee, and so some of the old members are continued. In the course of a year or more, it soon becomes evident that specialists are being developed at the expense of the individual. Soon we have the athletic group, the missionary, the religious, and the membership cliques. Each one looks at the other as a set of cranks. We have thereby defeated the real purpose of adolescent training, which is to provide a broad foundation of general information on which later specialization can build.

Thanks to the God-given passion for variety in the souls of boys and girls, the picture drawn in the preceding paragraph will not be common. Long before the extreme is reached, most of the young people will be tired of doing the same thing forever and will stop. Committees start out with enthusiasm when they are appointed. The task gets familiar and common as they repeat their work, and finally they tire of it all until just before the time for the annual report. Then there is frenzied action and a report which may sound good to the others, but which smells of hypocrisy to the reporter. Is this the training which we desire to give boys and girls in Christian work? To summarize, the standing committee provides special knowledge of de-

tail of one task. Furthermore, it lightens the work of the officers in running the class. Both of these are distinct advantages. On the other hand, the work of a standing committee becomes monotonous and finally absolutely inefficient.

What, now, can be said for short-term committees? When this kind of a committee is appointed it has a task to do immediately. What it does must be done at once. This certainly is of value. Moreover, as a new task, it will be attacked with the spirit of enthusiasm. When this one affair is planned and held, the committee is done. With such a goal personal differences can be put aside so that the work can be done well. The whole spirit of the committee is a contrast to the feeling that one is condemned to a certain type of activity for a long period. Even though the activity be disagreeable, it is just once and then the chance to do something else. The most outstanding advantage, however, is the opportunity for every class member to have the chance to do everything, thus avoiding the lopsided growth which so often results from standing committees. If every member were placed on the committee where he could do the work he needed, there would be advantage; but repeatedly we find young people doing just the things they do not require. The short-term committee gives every individual all types of responsibility in rapid succes-

sion, and yet it avoids the monotony of repetition.

No one will deny that it will take more work on the part of the officers to keep such a plan working. There will be the need of appointing new committees. The president will have to avoid placing the same groups at activities of the same kind again and again. The president will have to keep closely in touch with the committees to be sure that they understand their tasks. This method will also necessitate more discussion in class and a general agreement on what is to be done. Certainly it will take careful work at the beginning of the plan to insure its success. While these may be drawbacks, they are also of definite value to the class. The outstanding advantage of short-term committees is their value in all-round development and variety of training for each member of the class.

Let us remember that we are not discussing committee work in a general way, but only as it applies to the small class group. Large masses of young people will always have to have certain standing committees to carry on their work, supplementing them with short-term committees. In the class, however, the short-term committee can be used with special advantage.

The third point in the standard will be mentioned only. The success and failure of a class must always

be bound up in the actual work to be accomplished. No amount of organization can be justified without a genuine program. This is the reason for the existence of the class. It ought always to be the chief concern of the group. This feature can only be mentioned here. It will be fully discussed in Chapter IX.

The fourth item in the standard needs little explanation. It is necessary for a class to maintain contacts with the larger work of the church to insure its existence and healthy perspective. A requirement of this kind arises because now and then a teacher or a class gets the notion that the class is independent and needs no help from the church. Such an idea is the result of a bad teaching emphasis and magnified egotism. No class can long exist apart from the organization from which it springs.

The final requirement, as to age-limits, might almost be taken for granted. Classes which do not hold themselves to recognized age-groupings sign their own death-warrant. They attempt to ignore certain facts with which most young people's workers are familiar. Whenever two age-groups are combined there is a distinct loss to one of the two or both. It will be the better part of wisdom for the class to observe the age-limits of the three age-groups in the adolescent period at least.

Let us turn now to the actual operation of the

organized class. It may be helpful to start at the very beginning. A good start is half the race. In many cases one could easily forecast the history of the class from the start it makes. We need to remember that no change comes in a twinkling, not in the church, at any rate. The wise teacher or class member will study all the material he can find on the subject before he starts his campaign. Thorough knowledge of the plan and whole-hearted belief in it are absolutely necessary. No doubting advocate will convince any one. With this accomplished, we are ready to look at conditions in our own church or class. What is the best way to start? Who will be the best person to help in the plan? It may be that the whole idea will be spoiled by going to the wrong people first. Which class member has the biggest influence? The winning of this person will be a necessity sooner or later. Probably he or she will be glad to help introduce this new plan. It is not necessary to say that it is wise to suggest at first those particular features which will interest the person whom we wish to convince, gradually showing them the advantage of the whole plan.

After two or three enthusiastic supporters have been won, then we may take it to the whole class. This will take time. There surely ought to be frank and honest discussion. It would be a heavy handicap to push the adoption of such a plan through in a few hurried

minutes on Sunday morning. Most successful classes have launched the idea at a semi-social meeting in the home of the teacher or one of the members. At this meeting the idea can be presented carefully and explained to the satisfaction of all. When it appears that the matter has been thoroughly discussed, a vote can be taken to ascertain the attitude of the class. At this point there is danger that the important steps to follow may be rushed through according to some prearranged plan. Such action would discredit the plan completely. It is far better to stop here and give all the members a chance to get their bearings.

The next move will be the election of officers and the choice of a class name. It may be that the class will want a constitution. Whatever is done in this direction should be left to the choice of the class. Of course there will be care in the election of officers. All the members should know the duties and responsibilities of various officers. The first officers will have an opportunity to use all the ability they possess. Many a class has gone this far and then stopped. As soon as an organization is created it ought to begin to work, not in two months but immediately. The quicker it begins and the better it works, the more successful the class will be. If great care is taken to plan first-rate activities during the early days of organization, many troubles will be avoided thereafter.

The actual work of the class will depend on the ability of the officers; president, secretary, and teacher. They must know how to work together. The heads of departments in great business houses have frequent conferences. So should it be with these officers. These three especially have the task of keeping up the spirit of the class, of discovering its needs, and of planning the best way to meet those needs. The more these officers can talk over plans and be together the better will be the results in the class. Each of these officers has special work which falls to his lot, yet the tasks are so closely allied that the officers must consult one another frequently.

Perhaps the hardest problem of all will be that of choosing good committees without using the same few members over and over again. It is not easy to trust the fate of an activity to some untried committee, yet that is the only way to develop new ability in members of the class. At one time I had a class where we were trying to use short-term committees entirely. The president had got the idea quickly, and at first the plan went well enough. Soon I began to see that certain boys were always appointed to plan hikes, others to plan socials, and so on. We had a meeting of the three officers to go over the affairs of the class, and in checking up the committees for the last two or three months we found just how the president had slipped into the

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habit mentioned. Of course without the secretary's minutes the error would hardly have been discovered. The president scratched his head and tried to find out a solution to the problem. Finally we worked out a roster of the class members with the record of the committees on which they had served. At the next class meeting, which was Sunday morning, he told the members how he had "bawled things up" and how he proposed to avoid the mistake in the future. He kept the roster in a little memorandum-book with such great care and pride that I think he felt that it was fun. I never saw a class run in better fashion; every one was working at all kinds of things. This came from the way in which the officers tried to work together.

How long should officers hold their places? Many classes elect officers for one year; others for six months; still other for three months; and some elect new officers every month. The average length of term of office, in more than six hundred classes that were studied, was a little over seven months. No doubt every one realizes the danger of having too long a term or one that is too short. There seems to be no hard and fast rule to be laid down. One class prefers one way; another prefers another way. Yet both of them do good work. Some classes have worked out a method of rotating offices among the members. Here the danger is that some one who is not a capable leader will hold

the office of president, and during his term the class will slip into bad habits. If it is presiding at meetings that the members want, this can be worked out easily by having the president appoint a presiding officer. We need to realize that a president must do much work outside the meetings which no one sees. It is this which makes for success or failure. The fact of the matter is that most classes which fail to use their real leaders as officers soon lose interest and die out. Calling a boy or girl "president" will not make him or her a leader, and after all the president of the class must be a leader.

Place of the Boy or Girl.—Before leaving the subject of organization, it might be well to touch two other matters; the place of the boy and girl, and the place of the teacher in the organization. The delicate relation that will have to be maintained is really the crux of the whole situation. Two rules may perhaps help us in locating the boy and girl in the plan. First, give the boy or girl the greatest possible responsibility. Any one will understand that a twelve-year-old cannot undertake tasks that a sixteen-year-old will do easily. The danger is that many of us will fail to see the growth of young people and keep them at tasks that are too easy for them. To keep interest continually the boy or girl must be challenged to use his or her full capacity. This insures growth. By responsibility I mean accountability for both success and failure.

Too many times we save the situation when a boy ought to learn a lesson. It is not altogether bad to feel the sting of defeat as well as the thrill of victory. Of course we must use tact and judgment at this point. The second rule is to give boys and girls a real voice in determining the plans of the class. They will not be deceived anyway. Young people enjoy having a voice in deciding what they are to do. It is right that every adolescent should feel in this way. He can never be an adult with an opinion of his own and a will to care for himself until he has learned to make choices. If the young people were allowed to decide what they should do, the church would be a much busier place. Many a time I have listened to parents and teachers telling how busy their young people were, only to go into a discussion and hear the young people say that "the place was dead and there was nothing to do." We measure young people too often by our adult standards. They are young people and will do things in a young person's way.

Place of the Teacher-Leader.—With all this organization, what will the teacher have to do? An old familiar question, indeed! First, the teacher's task is changed from doing to guiding. He must now solve the problem of getting other people to do what he formerly has been doing. It will take much more tact and skill to guide an organized class successfully.

Secondly, the teacher's opportunity is increased tremendously. Now instead of meeting a class of indifferent boys on Sunday morning, he deals with an orderly group not only on Sunday but during the week. His chances of knowing his group are doubled and tripled. No longer must he seek some pretext in order to talk with a boy. He meets him at the meetings and learns to be a chum. In the third place, the teacher now can do real leadership training. Hitherto he had to limit his work to imparting information. Now he definitely strives to lead boys out and to help them grow to the full limit of their ability. He really becomes an educator, "a leader out." Class organization has become the means by which the teacher can give his boys actual leadership practice. Finally, the teacher needs to realize that this was really the method that Christ used with his disciples. Was not Peter the spokesman? Were not Peter, James, and John like the executive officers of the group? The problem Jesus faced was the same which a teacher faces to-day; namely, that of training leadership for the Kingdom of God.

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CHAPTER VIII

DEPARTMENTAL ORGANIZATION

PURPOSES OF A DEPARTMENT.—The leaders in religious education have been fighting a long, hard battle to convince people that graded instruction is necessary to the teaching of religion. There is much still to be done. Even before church people have accepted this proposition, the leaders of young people have taken up a second one. To-day they are insisting that worship and expression also must be graded. This is a fundamental problem that must be faced by every intelligent leader of young people.

With better standards of teaching came the need of smaller classes and separate class-rooms; so the coming of graded worship brings with it the necessity for department assemblies and separate rooms. To many people the word "department" has meant a classification. It existed in the superintendent's or secretary's head only. A department, in the true sense of the term, is a unit of the church school composed of classes in a common age-group, which has separate and dis-

tinct meetings, both Sunday and week-day.[1] In actual practice there can be no department unless there is opportunity to develop a common spirit and interest by working together. Many churches have tried a half-way plan of building a group of classes around social or recreational activities alone. There is no doubt that such a plan will do something, but it is too much to expect it to produce the results of a bona-fide department. There can be no graded worship or expression unless there is a separate meeting of the group for which the work is planned.

If our churches are to have departments, it is right that we should understand the purposes of such a method before going further. We have already suggested two of the four that are to be considered: (1) opportunity for expression, (2) training in worship, (3) building larger loyalties, (4) training leadership. No doubt there are other reasons for a department, but we shall limit our discussion to these because they seem to be most significant.

For years Christian leaders have noted a lack of interest in the regular worship of the church on the part of young people. This has been attributed to the shortcomings of those who were not interested. To many it was a proof of original sin in man. In recent

[1] The term "department" is used here to apply to all types of groups used in the young people's division, viz., intermediate, senior, young people, boys, girls, teen age, etc.

years it has become popular to lay the blame for this apathy to the failure of the home. Finally, the student of adolescents discovered that most of the lack of interest arises from the fact that they do not understand what is going on. They do not enjoy worship which recounts experience they have never had. Neither do they enjoy the worship that looks continually to a heaven and freedom from this life. Such ideas are quite incomprehensible to the boy or girl who is getting the first real joy of living. Immediately the question follows: what will they understand? With a little study we find that there is a type of worship which the adolescent needs and appreciates. It is that which holds a life of joy and service before him, and challenges him to put his best effort into the task. This is peculiarly adolescent worship. It fits neither children nor adults. Therefore it is necessary that each group have opportunity for its own separate worship.[2]

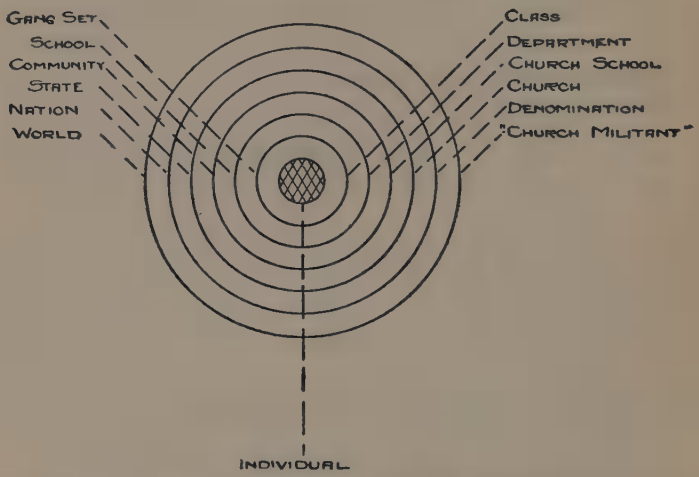
The need for expression is a direct outgrowth of the need for worship. There has been a tendency in recent years to pile information on the boy and girl without giving them a chance to express what they had. No doubt this came as the result of the distrust many leaders felt in the old type of prayer, praise, and testimony meetings. To-day we are finding that those old customs had real educational value. The boy who

[2] Adolescent worship is more fully discussed in Chapter XII.

gives a two-minute talk on Livingstone learns far more by doing it than by listening to many lectures on the subject. The girl who reads the story of Ruth or Esther to the group thereby has gained more than she

NO. 6

DEVELOPMENT OF LOYALTIES
(JOHN L. ALEXANDER)



could in any other way. Teachers are to-day recognizing expression as the fixing process in learning. So there exists a real need of giving expression to these depths of feeling which true adolescent worship arouses.

The third purpose of a department is the building of larger loyalties. Josiah Royce sets loyalty at the very heart of all life.[3] Indeed, there is no more essential

[3] Cf. "A Philosophy of Loyalty," Josiah Royce.

quality in human relations. John L. Alexander has used a diagram which presents the development of loyalty in the life of a boy or girl (see diagram, page 120). The first social group outside the home to which boys and girls learn to be loyal is the gang or set—the "bunch," as many call it. In most individuals this makes its first appearance at the beginning of adolescence. Nor is it automatic. Some boys must be whipped repeatedly by the group because of their failure to measure up to standards of loyalty. In the natural course of events, however, most of us learn to be intensely loyal to a small group; for loyalty develops more easily when contact is frequent and the object of loyalty is visible. Many leaders of adolescents make the mistake of stimulating this first loyalty at the expense of all the larger loyalties. In daily life these smaller loyalties must be absorbed by the greater ones.

The first larger loyalty of most boys and girls is the public school. More than one teacher has been faced with the problem of gang loyalty opposed to school loyalty. One must give way to the other. The athletic teams, debating, dramatics, and other interests of the schools to-day help to make the transition easier. The good of the school demands that the big loyalty come first. So it is in the community. Sectional loyalties must yield to the best interests of the whole

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town. Communities must recognize the best interests of the State as more vital than the interests of their own little locality. National interests must stand before the demands of a single State. And can we go far enough to say that the welfare of the world must come before the safety of a nation? These larger loyalties demand breadth of vision which many adults do not possess. Witness the petty territorial rivalry of national and state politics! In the past no organization took upon itself the task of enlarging the scope of young people's loyalties. Is it not high time to do so?

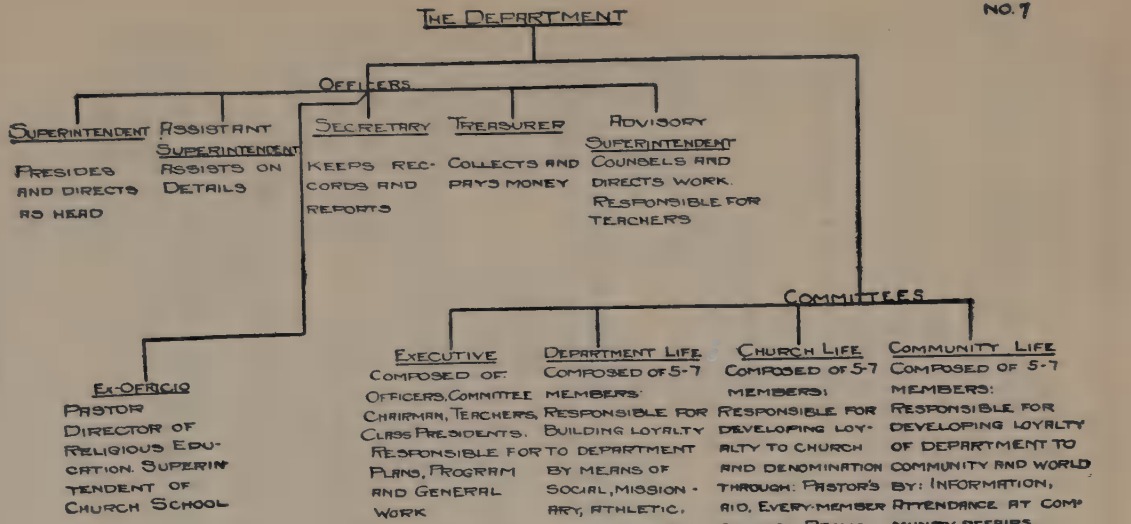
Alongside of these every-day loyalties is a series of church loyalties equally essential. As the gang is the first group loyalty in the secular world, so is the class in the church life. This first step is the easiest, and therefore it is too greatly emphasized sometimes. The one criticism of the organized class which is most common is that it produces cliques and sets. Of course it will if there is no greater loyalty to call forth broader interests. We criticize the class when there is no attempt to cultivate anything else but class loyalty. In the church there ought to be a gradual development of loyalty through the department, church school, church, denomination, and the church militant. These larger loyalties require deliberate stimulation. Each widening circle demands increased application. As

young people approach objects which are intangible and hard to understand there must be conscious effort if they are to take it as their own. In the past there has been too much of the attitude of each for himself. Too often the class took on an independent attitude toward the department or church school. Again and again there has been a willingness to take unfair advantage of the whole school on the part of one department. The question ought not to be what we can force them to give us, but rather what will be for the best interests of the whole church. Now and then there have been Sunday-schools very independent of the church. In some cases, we hear of churches harboring an intolerant spirit toward the whole denomination. And how shameful has been the denominational grabbing and friction! All these are convincing evidences that men and women of the past generation were not brought to see the importance of the larger loyalties when they seemed to conflict with smaller attachments. After all this is a matter of education, not accident. Certainly there is need of a broader spirit of loyalty throughout the Christian people of the world.

A fourth purpose of the department for young people is the urgent need for leadership. This unit will give us increased opportunity to train future leaders. The church has been going on a hand-to-mouth basis for its leaders. At the present time we face an alarm-

ing lack of leaders all the way from ministers to teachers and officers. It is only the result of our system. If the public school abandoned its normal schools and colleges and adopted a scheme of mass-meetings to recruit teachers, how long would our school system last? The church has put too much emphasis on recruiting and inspiration, all the while ignoring the necessity of quiet, careful training. God gives wisdom to them that ask, but he does it by means of certain methods which we call the laws of learning. We have told prospective leaders that God would put words in their mouths, but we have neglected to acquaint them with God's plan of doing it. God can use a trained intellect, a practised mind with far more telling effect than a raw inexperienced one. Peter did not preach the great Pentecost sermon the day after he met Jesus. It took more than three long years of training and practice with Jesus to produce that masterpiece. The church needs leaders, but it will only get them by training and practice. The department simply offers us another chance for this training of leaders.

Department Organization.—Let us turn now from this very brief discussion of the purposes of a department to its organization. We have already seen how the class may carry on its own work, with officers and committees from its membership. The educational value of this plan has also been noted. The leaders in


THE DEPARTMENT
OFFICERS
SUPERINTENDENT
PRESIDES AND DIRECTS AS HEAD
ASSISTANT SUPERINTENDENT
ASSISTS ON DETAILS
SECRETARY
KEEPS RECORDS AND REPORTS
TREASURER
COLLECTS AND PAYS MONEY
ADVISORY SUPERINTENDENT
COUNSELS AND DIRECTS WORK. RESPONSIBLE FOR TEACHERS
COMMITTEES
EX-OFFICIO
PASTOR
DIRECTOR OF RELIGIOUS EDUCATION. SUPERINTENDENT OF CHURCH SCHOOL
EXECUTIVE
COMPOSED OF OFFICERS, COMMITTEE CHAIRMAN, TEACHERS, CLASS PRESIDENTS. RESPONSIBLE FOR PLANS, PROGRAM AND GENERAL WORK
DEPARTMENT LIFE
COMPOSED OF 5-7 MEMBERS. RESPONSIBLE FOR BUILDING LOYALTY TO DEPARTMENT BY MEANS OF SOCIAL, MISSIONARY, ATHLETIC, DEVOTIONAL, ETC ACTIVITIES
CHURCH LIFE
COMPOSED OF 5-7 MEMBERS: RESPONSIBLE FOR DEVELOPING LOYALTY TO CHURCH AND DENOMINATION THROUGH: PASTOR'S AID, EVERY-MEMBER CANVASS, PROMOTION OF ATTENDANCE AT CHURCH MEETINGS, INFORMATION, SPECIAL DAYS, ETC
COMMUNITY LIFE
COMPOSED OF 5-7 MEMBERS: RESPONSIBLE FOR DEVELOPING LOYALTY OF DEPARTMENT TO COMMUNITY AND WORLD BY: INFORMATION, ATTENDANCE AT COMMUNITY AFFAIRS, COOPERATION WITH COMMUNITY ENTERPRISES AND MOVEMENTS. REPRESENTATION IN COMMUNITY Y. P. COUNCILS, ETC

DEPARTMENT ORGANIZATION

young people's work propose to carry the same principles into operation in the department. This means that there will be adolescents serving as officers and committee members. They will in this way be getting valuable training in doing those things which have been the work of adults. We may be sure it will be much more serious and dignified than when the adults did it. Such a proposal may startle some church workers. Why should it? These boys and girls are publishing school papers and managing plays, athletics, and social life. They are governing their high schools through student senates and councils. Have they any less ability in religious affairs than in secular things?

The diagram (page 125) lists the following officers for a department of adolescents: superintendent, assistant superintendent, secretary, treasurer, and advisory superintendent. These officers will be elected by the members of the departments in a regular election. With the exception of the advisory superintendent, the officers are all members of the department. The titles for the officers are not new. They correspond with the general usage throughout the whole church school. The superintendent will be the actual head of the work for the department. He or she will preside at meetings, have charge of the Sunday program of the department, and be responsible for the life of the unit. Working

with him or her will be as many assistant superintendents as may be necessary. A large department will need more help in this place than a smaller one. Various duties will be delegated to the assistants, as the need arises. The secretary will keep minutes of all meetings, have charge of records, and make reports. The treasurer will be responsible for collection of money, disbursing, and accurate account of the same. Finally, the advisory superintendent will be the guiding spirit and counselor of the officers. His will be the task of training these officers to do their work efficiently. It probably will be necessary for him to take most of the responsibility for teachers, especially in departments of early and middle adolescents. This is only a brief suggestion of the work of the officers named. There naturally will be many details which will need to be delegated to one officer or another.

A large part of the work of a department will need to be carried on by a limited number of standing committees.[4] The life of the department will be planned to meet the purposes already outlined. Naturally there will be many plans and business details which will have to be carried out by some executive group. Every organization of any size must have an executive committee. It will be composed of the officers, chairmen

[4] Cf. diagram, p. 113.

of standing committees, presidents of organized classes, and teachers of the classes. This is a representative group which will be qualified to discuss any question and reach a decision. Moreover, there are at least two representatives from each class on this committee, who will keep the classes in touch with what is being done. The presence of the young people insures their views a fair hearing, and the adults naturally prevent any unwise or hasty action. Such an executive committee will be the mainstay of the department.

The first task every department will face is that of developing a spirit and fellowship of its own. The members will need to come together to get acquainted. They will need to work together to know the fun of partnership. They will, indeed, want to keep the department up to date. This will require a committee whose sole duty is to develop and stimulate just such a spirit. Each year a new group will have to learn what the department is and what it stands for. This we would call the department life committee.

Another type of work, too often neglected, is cooperation in the life of the church itself. Young people should know more about the running of the church. They ought to attend the stated meetings of the church. They could assist the pastor in countless ways. They certainly would want to share in the raising of the church budget. There is plenty of work here for a

committee, which we would call the church life committee. It would stimulate loyalty to the church.[5]

Finally, there is the community in which the church is situated. Coöperative work is being carried on. There are young people's conferences, inter-Sunday-school councils, training camps, and community betterment movements. In all these should adolescents be interested. There is work here for the community life committee, in developing loyalty to the worthwhile program in which all denominations work together.[6]

Each of these committees has its work of developing one of the larger loyalties. The department life committee seeks to develop the spirit and fellowship of the department. The church life committee attempts to get the coöperation of the members of the department in the local church and denominational life. The community life committee enlists the interest of the de-

[5] Cf. Alexander, "Secondary Division Organized for Service," Chap. IV. Mr. Alexander uses another committee called the Sunday-school life committee. It was designed to stimulate loyalty to the Sunday-school. Inasmuch as we are striving to link young people very closely to the church, we have omitted this committee. There is no reason for maintaining a committee to develop loyalty toward an organization which has been superseded by the modern church department of religious education.

[6] One adjustment which may be necessary is the addition of a devotional meetings committee to have immediate charge of Sunday evening devotional meetings. This will meet a particular situation where young people's societies have served well in the past. There are situations where there would be a real loss if these Sunday evening meetings were abandoned.

partment in coöperative religious affairs and organizations.[7]

[7] It may be well here to discuss a difference of opinion which exists between two groups of young people's workers. In the organization outline, I have followed the plan outlined in Alexander, "Secondary Division Organized for Service." In contrast to this organization is the idea described by Miss Cynthia Pearl Maus. Both follow the plan of using young people in office. Miss Maus, however, calls the superintendent a president, the assistants vice-presidents, and the advisory superintendent a counselor. Such a slight difference in name is not of importance. Since it becomes less easily confused with the class and agrees with the terminology used in all other departments of the church school, I prefer the names used by Mr. Alexander.

In the matter of committees there is wide difference of opinion. I quote from Miss Maus ("Youth and the Church," p. 65):

"COMMITTEES

"Executive—A cabinet or council that plans the work of the department. Composed of the officers, chairman of committees, presidents of classes.

"Membership—Secures new members, looks after absentees, welcomes visitors and new members, plans membership campaigns, etc.

"Program—Works with the counselor or president in planning the programs for the department. Selects leaders, special music, etc.

"Recreation—Looks after the social and recreational activities (department good times, socials, and banquets), etc.

"Missionary—Looks after the missionary instruction and activities of the department. Works in harmony with the missionary committee of the church and school."

There is very evidently a wide difference between the ideal outlined earlier in this chapter and the one just quoted. The first is deliberately based on the needs of young people. The second is designed to handle subject-matter. These are the same committees which were used by Christian Endeavor Societies and other organizations of the [illegible] nature. These committees were also used as standing committees of organized classes. With such borrowing it is the experience of young people's workers that there is overlapping on the class life. The class and department come into sharp conflict, with the result that one or the other suffers. This classification of committee relations leaves out much material that is essential to the

The membership on the executive committee has already been described. The constitution of the other committees can be outlined briefly. These groups ought not to be too large to do good work. In some cases it may be well to have one member from each class. This is not necessary, however. The committees should be chosen with care to get capable leadership for the group and also to train other members for future service. One committee certainly ought not to be continued indefinitely. A group of five or seven will probably be the best working unit. On each committee there ought to be an adviser, who is one of the teachers of the department. The duties of this member are advisory. He is not to do the work or plan it; he is there to give help in case it is necessary. Committee advisers and the advisory superintendent will naturally keep in close touch with each other.

A modification of this plan is being used in several church schools.[8] It is the idea of having each class in turn be responsible for the work of a committee for one or two months. This surely will be one way of getting every one acquainted with the problems of the depart-

development of the boy and girl. This difference cannot be settled in argument, however. Experience in practical situations will soon vindicate the best division of committee work. Cf. Alexander, "Secondary Division Organized for Service," Chapters IV and V; Maus, "Youth and the Church," Chapters II, III, and IV.

[8] "Church School Magazine," Vol. III, No. 6, p. 280.

ment. There will be one big danger in the course of time. Each class will attempt to outdo its predecessors, and finally the work will be a series of stunts rather than a continuous policy. A small department, such as is described in the article referred to, would no doubt meet with greater success in using this plan than would a large department. True educational work cannot be passed around in such fashion. The plan is one for getting work done, not for the best development of the individual boy or girl.

Department Meetings.—The department will have meetings both on Sunday and during the week. On Sunday the purpose will be worship, business, and expression, supplemented, of course, by instruction in classes. Week-day meetings may be of two kinds: social, or special instruction. These will of necessity be occasional. The whole program of the department will be treated more fully in Chapter X.

Inaugurating the Plan.—Since bona-fide departments are few in number, most churches will face the problem of beginning. Let us give the installation of the plan some attention. The most serious mistake that can be made will be starting with too much haste. An important step of this kind should not be taken without careful thought and study. Those who plan any change will be wise if they study the matter until they are thoroughly familiar with it. Literally hun-

dreds of questions will present themselves. Adaptations to fit the local conditions will be necessary.

After a careful study of the whole situation has been made, the plan may be outlined to the teachers of the department. There is no reason why primary, junior, or adult teachers should decide this matter. The general superintendent and pastor, of course, will be approached at the very beginning. When the matter is presented to the teachers there ought to be thorough discussion. There must be complete support of the plan by the teachers if the idea is to succeed. There cannot be too much care about making sure of this step. Consciously or unconsciously the teachers will influence the classes in their attitude toward the department.

The next step is to get the confidence and support of the young people in the department. It may be best to have a meeting with the presidents or representatives of the classes. At that time the whole idea of self-government can be presented to them. They will be willing to do more than express their own opinions. Their part will be to explain the matter to their own classes, finding out what the class members think of the idea, and reporting at another meeting of the picked group. If sentiment seems to be in favor of the change, a special meeting of the department can be called for the purpose of explaining the whole plan

carefully. Details of organization will be outlined so that every person may know what is to happen. Before this meeting is over, there should be some expression from the whole group. Probably the best method would be a test vote. If the vote is favorable, the meeting could immediately authorize the appointment of a nominating committee.

This brings us to the actual organization. When the plan has gone this far, there will be a danger of rushing through the rest of the preliminary work. The first officers will be the most important; therefore, they must be chosen carefully. The safest method seems to be something like this. Let each class elect a member to serve on the nominating committee. As soon as they meet, have them elect a temporary chairman. This puts matters in their hands. There ought not to be more than one or two adults present at this meeting. Their chief part is to explain carefully the duties and requisite qualifications of prospective officers. A large group of adults or the wrong adults will kill free expression on the part of the young people. I believe that the usual procedure in nomination can be changed profitably. Set no limit to the number nominated for office. When a person is proposed for office let the one who nominates him explain why he favors his nominee. Then take a vote in the

committee. If the majority stands in favor of placing the name on the ballot the name is recorded; otherwise it is dropped. This will be slower than the usual cut-and-dried way, but it will be a check on the nomination of popular but unlikely material. When this proceeds right through the list of the offices that seem to be required, a ballot can be prepared for election. The following Sunday the committee will report, placing the ballots in the hands of the department members. The ballots will be marked and collected immediately or deposited in a box after the session. All that remains, then, is the counting of the ballots by the nominating committee.

The following Sunday the nominating committee will report the results of the election. At this time the new officers should be installed with a fittingly impressive ceremony. The value of the installation lies in the dignity it lends to the officers. New officers will not take such a task lightly. The next Sunday should see the new officers in their places and at work. It may take extra effort to get programs ready and make the necessary arrangements, but there is no time like the present. The appointment of committees would be next in order, so that the work might start.

The first few months will be telling in their effects. Constant work and planning will be necessary. There

may be a tendency to let details slip in the first rush. The first executive committee meeting will require work. The superintendent will need much help in planning good worship programs. Secretaries and treasurers will need assistance in mastering their records. If there is not the heartiest support from every member of the department, trouble will appear. A spirit of helpfulness and coöperation must be developed in this first attempt. In fact, every one will have to "play the game."

THE DEPARTMENT AT WORK.—With the newness worn off and the department settled down to work, problems will present themselves rapidly enough. It may be well to mention two, however: the relation of the class to the department, and the relation of the department to the overhead organization of the church school. Until we have teachers who have a full breadth of vision, this must always be a tender subject. Even with the greatest care, friction is likely to develop. Classes must learn that they are a part of something bigger than themselves. Here tact will be required. Duplication of activities should be carefully avoided for this reason if for no other. Department committees will need to stay well within their fields. If misunderstanding does develop, it surely can be settled if the whole affair is handled frankly and with full recognition of the point of view of both groups.

The second difficulty may not appear in some schools. In some, however, the young people will need to be protected from the thousand and one worries of the general superintendent and his staff. The young people who are officers ought to have a place in the workers' council. If they are the officers they should be treated as such. The advisory superintendent should retain the capacity of adviser as much as possible. It may be that he will have to act as the buffer between his officers and the overhead officers. He may have to be on guard to keep teachers and officers in other departments from legislating for the young people. All of these troubles arise out of the ignorance of other workers about young people's methods. Surely the ideal toward which all will strive is a friendly spirit of coöperation in this big task of the whole church.

The whole idea of such a department as we have outlined here is little more than fifteen years old. Experience has been too short to dogmatize. Certain tendencies seem to be showing themselves, and these we have tried to present frankly. The department, as a young people's method, is still a great uncharted field waiting to be explored by dauntless pioneer spirits for the sake of our boys and girls, our young men and women.

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CHAPTER IX

AN EDUCATIONAL PROGRAM

Development of the Program.—In the study of an object in science it is necessary to know what it came from and what it will become. It is quite necessary, in understanding the present program, to know its origin. We recognize three major factors in the program of young people; namely, instruction, expressional activity, and worship. Very briefly we shall show the origin and growth of these elements.

Instruction has been intimately associated with the Sunday-school. It is well to remember that the first Sunday-schools taught reading and writing. Gradually, as public schools sprang up, these schools turned to religion. Churches took them up and often turned them to catechetical instruction. From the beginning the Bible had been used to teach reading and spelling because it was the only available book. Finally Sunday-school leaders became interested in instruction that proposed to give a knowledge of what was in the Bible. At first there was confusion in the lessons used. In

1872 the first uniform Bible studies were authorized. Thirty years later agitation became strong for graded material, and in the first years of the present century the fight was made and won. Throughout, Bible study was the purpose and the Sunday-school was the means.

While this was going on certain organizations which existed to popularize a particular idea began to see that unless they could get their teaching to children and to young people they could never win. At first various propaganda methods were used. Later a definite request was made for place in the regular lessons used in the Sunday-school. Thus came the temperance lessons, purity lessons, and missionary lessons. The advocates of social teachings of many varieties came with numberless demands for a place. The result to-day is that much of our curriculum is Bible study interrupted by propaganda lessons. The end of this had to come. When it did come the various propaganda groups began to put out lesson courses of their own. To-day it is possible to find many types of instruction in various groups in a church. Much of this is unrelated and exists to raise budgets or popularize a certain organization's work rather than to serve the best interests of the young people. It is very easy to understand that the existing instruction lacks the center and perspective necessary to proper knowledge.

The rise and growth of expressional activity is

equally incongruous. This part of the program has been associated with clubs, young people's societies, and boy and girl programs. The first use of this activity was in the nature of a bribe. Social and other activity was used by teachers and leaders to induce attendance. Picnics, presents, badges, pins, candy, suppers, socials, and the like were constantly used as bait to get young people to endure religious meetings. A second stage commenced when certain leaders began to show that recreation fitted the individual for work. They maintained that to get quiet it was necessary to exhaust boys or girls so that they would have to rest. Various kinds of activity were therefore introduced as a preparation for the quiet work of Sunday. A third stage may be known as the stage of displacement, which ten years ago was very popular. It was argued that since "Satan finds work for idle hands to do" it would only be necessary to keep young people busy all the time in order to make them good. Endless numbers of tricks and useless devices were originated to keep young people busy. Since there were only twenty-four hours in a day, the secret lay in filling those hours. The argument is a very plausible one, but it has not proved to be valid. The next stage came recently when it was seen that there was real value in activity for the sake of fellowship. As groups played and worked together a common experience was built up which bound

them together. So the idea to-day is expressional activity for the sake of fellowship. A final step remains, which has been implied in the teaching of educators for many years but has never been translated into fact. There must be purposeful activity to complete the educative process in conduct. In the previous stages "expressional activity" has only been a term with empty meaning. It must now become activity for the purpose of carrying precept over into living. This involves a new material and technique. As yet little has been done, but the principle which is educationally sound must be followed in the future.

The third element in a program of religious education is worship. This has grown from many sources. It has had some place with all groups. In the Sunday-school it began as opening and closing exercises, gradually developing into preparation for the lesson and finally into definite worship instruction. In the young people's society it was the devotional part of the meeting. In various clubs it was the ritual and ceremony attached to the program. Throughout all of these, the idea has hardly been worship for its own sake, but rather preparation for something to follow. The formal worship of the church had an influence on this development. The time is coming when worship will be recognized as an active element in the program equally important with instruction or activity. Even

now, however, few people fully understand the significance of this factor.

As we have seen, the present program is the result of accidental development in many cases. It lacks the purpose and directness of an educational process. There are five causes for this existing inadequacy of the program. In the first place, the program of any single organization has been fragmentary. No organization has any more than a part of the complete program. In most cases the organizations have not even put into effect all of the program which they advocate. The second cause of inadequacy is the failure of the organization leaders to piece together the fragments of the program. Thus there was no attempt to build a complete program. This is probably the result of a belief that "character is caught, not taught." A third reason is the propaganda nature of much of the material that has been used. Propagandists have never demonstrated that they have a proper perspective. They magnify minor elements. The result has been that national boards have fed to organizations in the church unrelated material which could never fit an educational program. The fourth cause is the demand for orthodoxy in content and method. The scientist who learns that his colleague has discovered new facts and interpreted them in a different way respects the findings and seeks to retest his own.

In religion, the leader has generally dismissed the whole matter with the simple expedient of proclaiming the other man a heretic or worse. This can never bring progress. The last reason for present conditions is the lack of educational perspective on the part of many leaders. It is no criticism of the clergy to say that unless they have had special training they are not qualified to evaluate educational programs. They have been trained in theology but not in education. Much of our program material has been gathered by theological leaders, and it bears the earmarks of their work. There is a place for both minister and teacher. Co-operation, not exclusion, will bring worth-while results.

THE NATURE OF RELIGIOUS EDUCATION.—In building a program, the first problem must be to define our aims. Dean Walter S. Athearn defines religious education as the introduction of control into experience in terms of religious ideals. M. A. Honline defines it as the modification of behavior in the light of religious experience. Both of these definitions emphasize the place of conduct. Both see religious education as a process of changing what is into what ought to be. Dr. Athearn insists on the place of the ideal in this process.

Many people have tried to put religious education in the same class with other types of education. It would seem, however, that it has a unique nature.

Education in religion is more than learning facts, though this is often lost sight of. If the process is to be complete, it must affect conduct. Jesus said, "By their fruits ye shall know them." Again, there is vast difference between a theory of higher mathematics and an ideal of living. The ideal must be dynamic. Some have defined education as adjustment to environment, but a religion which does no more than that fails utterly. The ideals in religious education must rise up in spite of environment and triumph over it. The Kingdom of God is not a complacent acceptance of conditions but a revamping of society and life in terms of a new ideal.

The process of religious education has been much discussed, and there is no place in this book for a lengthy treatment. We must have a clear yet accurate idea of what we attempt to do. There is a process in religious education as well as in vocational education. The foundation of all life is knowledge. Some may be instinctive; other must be learned individually. Knowledge or the fund of ideas must be the basis of all work in religious education. But ideas are futile unless they are effective. The process that we call expression must translate ideas into acts. This is the greatest problem in education, or in life, for that matter. It took the "Word made flesh" to give the world the idea of God as a Father and love as the dominating motive in all

life. So it takes the last measure of devotion and skill on the part of the teacher or parent or leader to translate principle into practice. Acts once made possible are repeated until they become habits or skills. The constant doing of these acts develops attitudes or points of view, which crystallize from the emotional elements associated with ideas and acts. As these attitudes grow they become dominant ideals or convictions that control life. Thus the process, very briefly stated, is as follows:

Ideas →	Acts →	Habits →	Attitudes →	Ideals
or	or	or	or	or
Knowledge→	Expression→	Conduct→	Point of View→	Convictions

The process, thus stated, may seem to be exceedingly simple. In practice it is unusually difficult. The above succession does not show the influence of affectivity or emotion; no diagram can show this accurately. We know too little about emotion to explain its action thoroughly. This much we do know, however, that every idea, act, or habit has a pleasant or unpleasant emotional tone. This tone can be somewhat controlled. Unpleasant can be made pleasing, and vice versa. With this fact known, it becomes possible in the educational process to throw emotional background into every idea and act. This may be made so powerful that attitudes follow action and eventually become convictions or ideals. With a thorough understanding of

the educational and psychological factors, it becomes possible to build a process by which ideals may be implanted and developed.

In handling this process of religious education, certain important facts must be considered.

(1) Education demands accurate knowledge of cause and effect, not accidental results. A large part of the work of religious education has been a matter of speculation and accident. If an individual got right knowledge and ideals, it was fortunate; if he did not, it was too bad. In either case there seemed to be little understanding of causes or results. We have learned that all results have a cause. Given the cause, we may predict the effect. Accident still depends on cause and effect, but because of our ignorance of the factors we cannot know what will come. The technique of the process must be more accurate and less accidental.

(2) The present material of instruction is not yet out of the fluid stage. We have noted earlier in our discussion how these elements originated. Study and observation have not yet gone far enough to establish a curriculum on sound principles. We know too little of the materials and their uses.

(3) Along with this comes ignorance of the theory of expressional activity and of its methods. Even when we have a fixed curriculum, we cannot expect re-

sults until there has been developed a scientific theory and a skilful technique of expression.

(4) Another fact we must recognize is the ignorance and superstition that prevail regarding the source of conduct and motives. Many people refuse to admit a connection between knowledge and conduct. Few know enough about the connection to deal with it intelligently. Much of this confusion arises out of the old psychological treatment of will. Will-power was something mysterious that compels a person to do or not to do. What it is and how it acts was considered too strange to be solved. This is still the attitude of most people. Until leaders in the field clear away such superstition, little work of constructive nature can be done.

(5) Along with this is another superstition that has had a surprising number of adherents. They have said much about the mystery of attitudes and ideals. Character has been regarded as something vague: it could be caught from other people like a plague, but many of our foremost educators insisted that it could not be taught. In other words, they defended a belief that a chasm exists between knowledge and conduct and ideals. Knowledge could be controlled and directed; ideals came like lightning-flashes. Nobody knew why or where. Recent study has helped to clear away some of this mysticism, but much remains to be done.

These five factors must be considered by the men who are building our theory of religious education. Before we can build up a sound system we must know the principles and foundations which will support it. This discussion must build on what seems to be solid at present. We shall accept the definitions already given as the basis of the process described. Whether the process as outlined is accurate in all its details or not, we believe that it is essentially sound. Therefore we shall build our program on it.

Elements in an Educational Program for Young People.—From the foregoing discussion it is apparent that the material which goes into an educational program must be clearly outlined. We have already noted the three elements: instruction, expressional activity, and worship. These three must be incorporated in any worth-while program.

First, there must be thoroughgoing instruction founded on a scientific curriculum. In the pages immediately preceding, we have stated our belief that any system of education must be founded on knowledge. With this conviction, our first task is the building of an adequate curriculum. Such material of instruction must be free from superstition, propaganda, and similar matter; and it must carry the educator's perspective of life as a whole. It must present the truth with steadfastness. It must be deliberate and true in its

purposes. After setting the ends or aim, subject-matter must lead young people to the goal. Finally, the curriculum must be exact in its methods. It must recognize that life is orderly and logical. Cause and effect operate in this field as elsewhere.

The second essential element in a complete program is expressional activity. Of course, our first problem is to master the theory and technique of this material. Once that is done, we must build a program of activity which will match the curriculum in its purposes. It must seek positive ends, not negative ones. The material which goes into this program must be ethically sound. We must recognize once and for all that the end does not justify the means. Bribery is bribery in church as well as court. Then, also, this material must avoid artificiality. For generations men and women have achieved manhood and womanhood through work and play. It has been accidental very often, yet the results of that activity have been every bit as encouraging as the results of recent artificial programs of so-called expressional activity. Time is too valuable to waste in putting boys or girls through empty exercises.

The third element in the program is worship. There must be a mastery of the materials and technique of worship as a means of emotionalizing all phases of the process of religious education. The worship material

must be accurately suited to its aim. It must be known what is to be done, as well as how it is to be done. Worship must be sincere in form. Mere ceremony or artificial form kills the aim of the process. Finally, worship technique must be exact in method. This holds for materials as well as for skill in using them.

This skeleton outline of the program which we propose for adolescent religious education is not in accord with former plans or methods. Yet there is no point in defending what has been done if it is not sound. The task we have sketched for young people's work will demand all the ability and skill of educators. This book can only hope to point the direction. We pass now from a general discussion of religious education and its program to a more detailed analysis of these three elements and the methods of using them in the church.

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CHAPTER X

THE CURRICULUM FOR YOUNG PEOPLE

THE NATURE OF A CURRICULUM.—In the preceding chapter we have held that knowledge is the basis of religious education. It therefore becomes our first problem to set up a curriculum which will provide a solid foundation. In this task we must be guided by the one purpose of discovering and using the material which will establish Christian purposes and ideals in the lives of young people. There have been many controversies over the material which should go into a curriculum. As far as possible we shall avoid disputed questions, but where it is essential to our purpose we shall consider the material on its own merits. This can be the only attitude that will enable us to find truth.

A curriculum is a complete cycle of material which accomplishes a desired purpose. It is a comprehensive arrangement of subject-matter which will provide all the essentials in their proper sequence and emphasis. Literally the word means to go around. The purpose of a curriculum is to present a unified, coherent body

of subject-matter in such a way that the student gets relations and perspective. Within a curriculum there may be many courses, but all put together will present a well-organized whole.

In the last ten years there have been many leaders of young people who have questioned the necessity of an orderly curriculum. Their contention has been to give the individual what he needs at the time he needs it regardless of whether it fits together or not. This method breaks down because neither children nor young people under that plan—or lack of plan—have the ability or perspective to arrange what they get. The result is a worthless pile of intellectual trash.

There are three outstanding reasons why a curriculum is necessary. In the first place, we must acquaint the individual with the experience of the race. Mankind has accumulated an amazing fund of information. What is essential out of this must be presented to each generation in orderly fashion, so that young people may see the whole thing in its proper light. The tremendous amount of information and the limited amount of time in which it can be given drive us to a plan of efficient presentation.

Again, common knowledge must be provided as the basis of coöperation in life. Sociologists have long insisted that the integration of the social mind is dependent on the common body of knowledge and experi-

ence that individuals have.[1] It is well known that men tend to trust those whom they know well, and look with suspicion on strangers. If young people are to have a basis for coöperation in society and church, it must come in the common material supplied in a purposeful curriculum.

Finally, the individual must be prepared to be efficient in daily life. This in itself is a prodigious task. There seems to be no limit to the amount of detail that is valuable in preparing an individual to be a useful citizen. General culture, appreciation of art, vocational information, and practical knowledge are vital elements in a curriculum. These must be presented in the way that is most efficient and will bring best results. These three reasons seem to prove that a well-organized curriculum is a necessity. It is the only effective way of handling the problem.

Factors Determining a Curriculum.—There are four factors which determine what shall go into a curriculum. These are guides for the choice of materials. The first of these factors is the nature of the pupil. It is quite evident that there must be knowledge of what the individual is. In our case, we are dealing with adolescents. This group, between twelve and twenty-four years of age, is going through a period in life

[1] Cf. Giddings, "Elements of Sociology," Chapters V, VI, VII, XII, XIII, XIV, XV.

that is different from what precedes and follows it. In fact, they are not children, yet they are not adults. Material which was fitted for them a few years earlier now fails utterly. Methods which were formerly usable now meet with scorn. There is, however, as positive an avenue of appeal as ever. Adolescence is the time when young people discover themselves. Their chief task is to work over the materials that have already gone into their lives and to make them their own. This process requires a particular kind of material and handling. The older boys and girls have attained their full mental powers, yet they have not learned to use them. Such a combination makes for instability. Their bodies come to have their full growth with restive power. Theirs is a nature which finds itself with an equipment not yet tried out. The result is high ideals and impatience with the slowness of adults. Restraint is irksome. Eyes are set on heights of achievement, but they do not see the intervening road. All this serves to make the adolescent a unique problem. Material must be carefully chosen to develop the individual properly.

The second factor is the need of the pupil. There are some leaders who have been so sensitive to the daily needs of young people that they have become opportunists, giving just what is necessary for the time being. Daily needs do vary, but they are related

to fundamental needs, which are revealed by very careful study. What young people want does not necessarily correspond with their needs. Much of the recently used materials have been assembled on the basis of what adolescents like. A complete discussion of needs is not possible here; it is a study in itself. A very brief generalization may be given, however. Young people need to develop strong, healthy bodies controlled and dedicated to high purpose. They need minds which are trained and cannot only assemble facts but interpret them in their proper light. They need such an understanding of the life around them that they may become useful members of society. Finally, they need to catch the spirit of Christ as it was expressed in its outreach to God the Father, and to fellow-men. These four very general needs will tax the skill and ingenuity of the best young people's leaders.

A third factor which must be recognized is the development of the individual. Very often our material is static. It allows for no development. Any one who knows adolescents will realize keenly that they are growing rapidly in every way. If material is to be at all usable it must provide for this growth. A young mind eager for opportunity to work cannot be satisfied with repetition or inferior matter. This has been one of the serious faults of lesson material in the past. Elementary methods and material were tried on young

people with distressing results. Thus it can be seen that the curriculum must be prepared with this fact of continual and rapid development in mind. Every succeeding lesson must push the individual to his capacity, if there is to be an increase in his ability. Only by doing capacity work all the time can growth come.

The last factor is the interest of the pupil. Any curriculum which is built on interest alone will never meet the needs. Education must create interest, not follow it. Yet it is equally true that in teaching we must start with what is known and proceed to the unknown. The doctrine of apperception has been proved beyond question. The curriculum that ignores the healthy interests of young people undertakes the impossible task of starting with the unknown and unfamiliar. Interests must serve as a starting-point, but not the goal. They must be recognized, however, though safeguarded.

These four factors are prerequisites in the work of building any curriculum. As they apply to our field they must be given full consideration. To ignore them is to fail. Successful work can only follow as they are given full place. In our following discussion, these factors must be constantly kept in mind.

Aim of a Curriculum for Adolescents.—The first step in the preparation of a curriculum is the determi-

nation of aims. As we come to this task, it is necessary to stop long enough to consider two theories of education. It has often been stated that education is a preparation for adult life; school should prepare for future living. This has been a very popular theory. It is naturally and easily accepted by adults. Recently another theory has grown up: it holds that the training which provides for effective living in the present is the ideal. Moreover, it goes further to affirm that fitting the individual for living efficiently in the present is the best training for the future as well. The second theory is held by a small group; the former is far more popular.

If we take the first, our task is that of determining what should go into the life of an adult and then give it to growing young people. If we act on the second theory, we must not only determine what will be needed in maturity, but also what will meet the needs of adolescents as they live from day to day. However difficult that may be it is not the deciding issue; truth alone must determine the course adopted. As we study the lives of men and women who have been successful in life, we find that their success has rarely been a sudden blossoming forth of talent. Those who have lived fully as boys and girls are better prepared to live a more useful life as men and women. As a business man said in my hearing, "If you want to be a great man,

be a great boy!" There is a tremendous weight of truth in that statement.

In the realm of religious education, the only way to prepare for a life of an adult Christian is to be a Christian boy or girl. The daily life of young people must be stirred by the spirit of Christ, if the future is to be assured. It would seem that the second theory is far more valuable than the first. It agrees with the experience of past generations. Therefore, we shall hold to this belief; namely, that religious education must fit the individual to live in a Christian way now as the best means of training for the future.

The statement of our aim now becomes a simple matter. Our purpose in building a curriculum is to Christianize the daily life of young people. In other words we shall seek such material as will effectively make love the dominant motive of life. This can only be done through knowledge of materials that are Christian. Negative teaching is of doubtful value. Non-Christian teaching defeats our purpose. The result we seek is to make possible daily Christian life for young people during adolescence for its own value and also to prepare for a more effective adult life.

Materials of a Curriculum for Adolescents.—Having stated the aim of a curriculum for young people, we turn now to the choice of material which will go into it. Since our purpose is to instil the spirit

of Christ into daily life, we must lay a foundation of knowledge about Christianity. This will be our first group of material. Naturally it will begin with the life of Jesus. A thorough understanding of the life that is the great pattern of Christianity must lie at the base of any system of teaching this religion. We must discover what Christianity is, and learn all its teachings. Next we must see how it affected the contemporary life of the day and the time which immediately followed. This will take us into a study of the early church and its leaders. With this knowledge, we trace its influence in history down to the present day, finally learning what the spirit of Christ is doing to-day. We have, then, four bodies of matter which we may consider requisite or foundation material.

The second group of materials deals with Christian teaching and its answer to life-problems. This presupposes a thorough knowledge of what Christian teaching is. With this as a basis, we study its bearing in personal living, in society, in industrial life, in world relations, and in similar realms. Such material is necessary in building up a Christian philosophy of life and a Christian interpretation of society.

The Christian materials of culture and enrichment compose the third group. This is a type of subject-matter that has barely been touched. It includes literary accounts of Jesus' life, especially the contri-

butions of early writers. The history of Christianity, Christian leaders, Christian art, drama, pageantry, music, and hymnology, Christian beliefs, and the Christian church of to-day furnish abundant material for the education and development of young people.

The fourth type of material is necessarily advanced, since it goes into source material. It includes Hebrew history and literature, political conditions of Jesus' time, Oriental life, and a comparative study of ancient religions. This material will add little to the knowledge of Christianity itself, but it will give a setting and background for our religion. Such a critical study will be of little value unless there is a very complete knowledge of Christianity itself. In fact those who are not acquainted with the teachings of Jesus and their influences may easily be confused and mistake mediocre values for high ones. This is constantly done in studying the Old Testament.

The wide departure from the customary treatment of material needs some explanation. Let us go back to our purpose. We stated our aim as that of Christianizing the daily life of young people. Since Christ is the center of our belief and his teaching is the foundation of our way of life, there is no need of defending the emphasis on this material. When we come to the place where we give prime importance to the history of Christian influence and Christianity at work to-day,

many people will question this step. Our reason is very simple. We believe that it is more important to know what happened since the Christian era began than before it. Young people can only appreciate our religion by knowing what it is and what it has accomplished. They need to see the roots of Christianity deep in the life of to-day.

The question which must be settled involves the attitude taken toward the Bible. This sacred book has been greatly misunderstood because of its nature. The larger part of it is devoted to the accounts of men in their dealings with Jehovah. Their ideas and attitudes were very imperfect. Some looked upon God much as the most degraded pagan pictures his gods. Now, these ideas of God which men had did not prove that God was so; they only show how far men were from the truth. The actions growing out of such ideas could not be anything but degrading. Here and there are high spots as some great man catches a glimmer of the truth. In the main, however, no great conception of God appears until Jesus enters the scene. From that time on, the spirit is radically different. Life is changed. New ideals and motives guide conduct. As fine as it is to have the Old Testament to study, we shall never make people Christians by studying Hebrew history. The ten commandments are elementary and imperfect beside the two great commands of the

Christ. The Christian church has unconsciously misplaced emphases. Paul tried to break through the Judaistic religion and ethics, but in his attempts he set in motion certain practices which threw us back into Hebrew life. For long years we have spent more time studying Moses, Saul, David, Solomon, Samson, Jonah, and other leaders of Jewish history than we have in mastering the teaching of Jesus or learning about Paul, John, Augustine, Bernard, Luther, Huss, Wesley, Calvin, and the great Christian leaders. This has been chiefly caused by the belief that since the Bible was sacred it was all of equal value, and, furthermore, that everything in it is worth more than anything outside of it. In actual fact, there is more of inspiration and practical value in the lives of Judson or Livingstone than in Abraham and Moses. Such a point of view will not be readily accepted by some religious leaders. The old idea of the Bible as a mystic enchantment is too strong. It is regarded very much as semi-civilized peoples hold spells and amulets. It is not necessary to strip the Bible of its holy nature to recognize that it has a purpose to fulfil. It must be used to bring about those results which are highest. For this reason, we believe that not all of the Bible has the same value. We shall go further to affirm that the life and work of great Christian leaders is more valuable as teaching material than the history of the Jews.

It is our firm conviction that we shall never inspire Christian idealism in a generation of young people until we come to the place where we teach them Christian things. Jesus was not another prophet. He emphasized his revolutionary message repeatedly. "Moses said unto you . . . but I say!" "A new commandment give I unto you." Many examples from His own words may be cited to show that Jesus believed that He was a unique individual with a new message to the world. If we do not believe His own words about Himself, why should we believe any of His teachings. Since the Christian gospel is a thing apart from former beliefs, we must admit that teaching earlier doctrines and laws will not bring the Christian spirit. We are driven, therefore, to the place where we must re-evaluate our ideas of curriculum material. The materials outlined very briefly above do carry forward our purpose; therefore we believe they will produce the results we seek. They are, at least, worth the trial.

It is not possible in such a short treatment of the subject to lay out the details of a curriculum. That would require time and space not here available. Such a task must be accomplished in the future. The materials are described with the hope that the emphasis may be changed. Much material is now available which will fit into the plan we have set forth. More must be prepared. Only by painstaking study and

careful experiment can we develop the proper kind of a curriculum.

Advantages of This Material.—Certain advantages of this curriculum material stand out clearly. In the first place, it is definitely Christian in purpose. It makes no pretense of giving a study of religion as a whole. It seeks to furnish a solid foundation of Christian material which will make daily life Christ-like. The second advantage is the deliberate plan of giving opportunity for mastering Christian materials. We cannot expect people to live like Christ until they know who He was and how He lived and what He taught. With a complete knowledge of such information we have more right to expect action to be motivated by love. Our third advantage, therefore, is that Christian conduct will have a basis of intelligence, which is the only basis for ethical action. With our past teaching material, values were so confused that it was largely an accident if young people caught the Christian interpretation of life. Finally, this subject-matter holds up Christian ideals as the highest and noblest. The world cannot be brought to follow the Christ until we show that men and women inspired by Christian ideals achieve real success. If present values are muddled and wrong, we must find a teaching which puts first things first. The life and words of Jesus gave us something new in the world which was badly

needed. That need still exists. The only remedy is Christian teaching that is clear-cut, logical, and definite in its aim and subject-matter.

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CHAPTER XI

AVAILABLE CURRICULUM MATERIAL

In the discussion of the previous chapter we have dealt with needs and ideals as they apply to the curriculum for young people. It is very well understood that while we are dealing with the curriculum as it should exist, boys and girls and their big brothers and sisters are growing up; they need something now. The aim of this chapter is to provide information about the existing material so that it can be used to the best advantage.[1]

Origin of Present Materials.—The first lessons that were put into a system which was generally recognized were the uniform Sunday-school lessons. These were authorized by the International Sunday School Convention in 1872. This became the prevailing system and for many years the only one.

[1] Cf. Athearn, "Indiana Survey of Religious Education," Vol. II, Part III. Without doubt this is the most valuable material available in the field of curriculum evaluation. The reader will find accurate methods of testing courses and lessons in all their details, all profusely illustrated. The student of adolescent curricula should be thoroughly acquainted with this study. See also Betts, "The Curriculum in Religious Education," 1924, for an excellent, up-to-date evaluation of available curriculum material.

As workers began to study the results of the uniform lessons, they began to see failure in certain spots. Eventually, the fight for graded lessons began. This was led by the workers with little children because the glaring impossibility of uniform lessons was too evident to be mistaken. At the start, individual churches outlined their own graded system. Then leaders came together to compare notes. Without going into the history of the movement, it is easy to see what happened. Official channels were promoting uniform lessons, and so independent publishers had to enter the field. The old Blakslee series was a protest. This brought the attention of denominational publishers. The graded unions helped in the agitation. Finally, the International Lesson Committee was authorized to prepare outlines for a closely graded curriculum. These were put out. Some denominations pooled their resources and syndicated their material. Others printed their own. Naturally this first attempt was not perfect, but immediate changes were well nigh impossible because of investment in plates that had not paid for themselves. Dissatisfaction became so strong that the Presbyterian and Reformed churches finally combined to publish a modification called the departmental graded lesson. Since the publication of this type of graded lessons, various denominations have been at work revising the closely graded series.

As a general rule, however, revisions lag far behind the best experience and thinking of educational leaders.

When the graded lessons were put out the various propaganda organizations lost much of the value of their lessons in the uniform series. The missionary boards, however, coöperated in the Missionary Education Movement. This organization entered seriously into the field of text-books for missionary study. At the present time the yearly crop of graded mission study books is improving rapidly. It is now possible to get graded material on missions that is not merely propaganda to get a collection.

While all this process was going on the independent publishers were not idle. The Scribner company bought and revised the Blakslee lessons, putting them out as the Scribner system. The University of Chicago Press published the Constructive Series. Both of these have merit and have won a good patronage in spite of the intense denominational pressure brought to bear on churches which do not use their own publishing-house material.

Another growth of material should be mentioned. Various publishers began to put out very usable Bible study books. The Association Press has been a leader in the field. These texts have been valuable for elective courses. Other publishers soon began to see the de-

mand, so that now there are a large number of single courses which can be used to advantage. Denominational publishing-houses have lately put out similar texts.

MATERIALS NOW AVAILABLE.—It is impossible to describe all the material which can be found. We shall simply attempt to give a brief outline of the matter most commonly used. Detailed information can be obtained in every case by communicating with the various publishers.

Uniform or Graded Uniform or Improved Uniform Lessons are outlined by the International Lesson Committee, which is an interdenominational board created for the purpose of preparing uniform lessons for all churches. Lesson helps on this type of study are published by almost all denominational publishing societies and various independent publishers.[2] Many church papers and magazines publish weekly comments on this type of lesson. This group of lessons offers the same, or approximately the same, material for all departments, old and young.

The *Closely Graded System* has also been outlined by the International Lesson Committee. In the beginning most of the denominations united in publishing these. Very soon denominational modifications were demanded, making separate text-books necessary.

[2] Cf. List 1, at end of chapter.

These lessons are often called the International Graded Series.[3]

Independent Graded Systems have been outlined or adapted and published by some churches and commercial publishers. They represent special developments of various kinds in the realm of graded systems.[4]

All of the closely graded systems mentioned in the last two groups provide a progressive course of study for each year. They vary in content, purpose, and emphasis.

Departmental or Group Graded Series is an adaptation of the Closely Graded System to make it possible for all grades in the same department to study the same lesson at one time. It includes all the biblical lessons used in the original plan, but provides new biblical material for all courses which took up extra-biblical matter. This plan is indorsed and published by the Presbyterian and Reform churches in the United States.[5]

Missionary Education Studies are worked out on a yearly basis. Annual topics of study are agreed upon the graded text-books issued through the Missionary Education Movement or the mission boards of the various churches.[6]

[3] Cf. List 2, at end of chapter.
[4] Cf. List 3, at end of chapter.
[5] Cf. List 4, at end of chapter.
[6] Announcement of these yearly study courses may be obtained from the Missionary Education Movement or from the denominational missionary boards.

Special Interest Courses make an appeal to those who want a particular study. These are not graded or organized into a system. The chief value of this material is its practical use as electives or substitutes for older boys and girls or young men and women. Many commercial publishers have such books. The Association Press has made a specialty of very usable Bible study books.

The Use of This Material.—The young people's worker who conscientiously tries to use the best material faces a tremendous task. There are certain general considerations which ought to be considered before we go to the details of organizing a curriculum. The first of these is the impossibility of accurate evaluation. It is possible to look over all the material, but to weigh it carefully would be the task of years. The variety in aims makes it impossible to compare subject-matter. The men and women writing the texts approach this work in a widely varying style. Some courses are well timed but poorly outlined. Others are well outlined but not written for the age in which they are to be used. One of the greatest troubles with all texts is that much of the material has the preaching tone. It lacks proper pedagogical treatment. The mechanical style is sometimes good and sometimes abominable. The greatest weakness of most of the

material is that it is written by those who know their subject but not the educational technique of text-book preparation, or by those who know something about writing but little about the subject with which they are dealing. The strangest fact of the whole problem is that, although trained children's workers were given the task of writing the lesson material for children up to twelve years, the texts for young people were almost entirely written by general workers who had only a distant connection with the specialized work. This naturally has given us a series of texts which fail to meet the needs or interests of young people. A few denominations have made some use of young people's leaders in recent revisions.

From the general observations we have made, it will be apparent that no completely satisfactory system exists for the adolescent years. There are strong spots in all series as well as weak places. In spite of that fact it is well nigh impossible to sift out a strong system; this might be expected when the difference in aims is recalled. It is certain, however, that by choosing from more than one system we can build a stronger curriculum than by using any single plan.

A third observation which ought to be made is the fallacy of uniformity. The promotion secretaries of various churches and organizations have preached

standardization so much that many local workers think it would be treachery to use any other material than what is published by their own church board. The educational promotion of churches has been almost entirely the advocacy of goals and standards. This has developed inflexibility and lack of adjustment to the local situation. It is absolutely impossible to set up one standard which will apply to all churches, but it is possible to popularize the educational principles which leaders must know in their work. Too often we have lost sight of the needs of the local church and its young people in the zeal for uniformity and denominational loyalty.

We are forced to a fourth conclusion in this connection. The solution of the problems of the curriculum can never be solved by boards or publishers; it must come through the wisdom of the leaders in the local church. The public schools have not attempted to set up one curriculum. They have debated aims and principles, but the details must always be determined by local needs. It is as ridiculous to expect that one publisher will put out all the best books in public education as to believe that one series of lessons contains the only good material. Not until local leaders learn to choose their own material from the existing variety can we hope for real progress.

Organizing a Curriculum.—With this conviction

we turn to the immediate problem which the local workers must face, namely, that of organizing a curriculum. In taking up this study we recognize that the creation of new material is usually out of the question. The best of the existing texts must be made into a system to meet specific conditions.

Our first step must be the determination of purpose or aim. If we merely seek to provide a knowledge of the Bible, that is one thing. If we aim to develop the Christian life of young people that is entirely different. In the preceding chapter we have stated our general aim as that of Christianizing daily life. Now, for practical purposes we must apply this more specifically to the three age-periods in adolescence, if not to each year. For illustration, in early adolescence we may provide boys and girls with such knowledge of Jesus and his followers that they will desire to emulate the heroic Chrstian life and make it their own. Then our purpose becomes that of gathering the material which will give a knowledge of the life of Jesus and the great Christian leaders in their heroic aspects. We must have texts that will explain the Christian life as a heroic one instead of a mere life of abstinence. With this aim in view it is necessary to evaluate all the lesson material.

In the choice of texts, the one question ought to be the value of the treatment to the purpose in view. Only

the best existing material is worthy of the young people with whom we work. The printer or publisher ought always to be a minor consideration. At times the writing of new outlines may be necessary. The church and young people deserve the best. Let the test not be, "Is it good?" but, "Is it the best available?"

After the statement of aims and the evaluation of materials, the next consideration is that of sequence. A mass of unrelated courses do not make a curriculum. This sequence must allow for the ability and needs of the pupil and also for the logical development of subject-matter. Either one of these taken alone is insufficient. A logical development of facts might not be within the ability of the individual. It might not meet his needs at all. On the other hand, material that was gathered simply to meet needs might in the end be wholly unrelated and jumbled. All material should develop steadily toward the central aim of the courses.

The fourth consideration is fixing the desired emphases. Many courses have been written without any relation to what is most important. The result is that everything is out of proportion. In every curriculum there are what may be called high points or crises. There are bodies of matter that are very much more important than others. These must be timed so that they get the best treatment. If something must be

sacrificed, the less important ought to go. Take an example. When the Closely Graded Lessons were planned originally, the high-water mark of conversion was at the sixteenth year. More recent studies would seem to indicate that this condition has been changed. If this is true, then the lessons which were planned to meet that crisis are misplaced. These emphases must also be determined in relation to the length of time pupils remain in our schools. The Indiana Survey shows that more than half of the enrolment at twelve is lost at the end of the sixteenth year.[7] Now consider what that fact involves. What do those boys and girls have who leave at sixteen? This loss of our young people shows plainly that later courses planned to be the climax are reached by a very small number. The more serious fact remains that while boys and girls are facing and necessarily deciding their attitude toward social questions, the church supplies no help; but later when it is too late the study is supposed to be taken up. The chief trouble is that much of the curriculum outlining is done by those who look back at their own youth, and thereby fail to fit their work to modern conditions. Whether or not the materials change, the emphases must be altered radically.

Finally comes the choice of text-books. In schools

[7] Athearn, "Indiana Survey of Religious Education," Vol. I, pp. 290-294.

and colleges this is an ever-present problem. So ought it to be in the church. Because one book is the best this year, it may not necessarily be the best next year. Within five or seven years most college texts need revision. Is this not equally true of church school texts? In the choice of texts, it is well to consider the interests and abilities of pupils. Now and then there are groups that could undertake a much more difficult text than has been used. Then, the ability of the teacher must be considered. For one teacher, one book may be the best; for another teacher it would be impossible. So it is necessary to gage the situation and use the best for the peculiar circumstances. There is need of careful coördination on the part of supervisory officers to see that such adaptation does not lose sight of the coherence and unity of the whole curriculum.

It ought to be possible for local leaders with some special study to determine what curriculum outline will best meet their needs; then, agreeing on aims and courses, to allow a certain freedom within prescribed limits so as to provide for the abilities of teacher and class.

Administering a Curriculum.—There are certain matters of administration which are so vital to the success of a curriculum that we shall consider them here rather than later. We have been dealing with

the entire curriculum which would be used. It will very likely demand considerably more time than half an hour on Sunday morning. But let us remember that that session is only one of several. We have had clubs and societies meeting at other times. So the task is not hopeless. It is simply necessary, in a unified organization, to lay out the schedule of work. A part will be done in the Sunday morning session, another part Sunday afternoon or evening, and still another part sometime during the week. Whether the same series or separate ones are studied matters little. For practical results it will probably be better to have a different course for each session, but the courses need to be a part of the same curriculum.

The teaching staff is a second important factor. It is not necessary to say that the success of any curriculum is in the hands of the teachers. This has been one of the serious weaknesses in religious education. In the young people's division, we have not been handicapped so much by immature teachers as by poorly trained adults. Rarely, indeed, can an uneducated man or woman be a successful teacher of present-day young people. The answer lies in the difference in background. Nothing is too good for young people. Ideally, we ought to have well-trained teachers who have not had less than a high school education. Not until we have a high grade of teaching can we expect

results. Training, of course, is not all that should be considered. The teacher's interests are important. Many a trained man and woman could not teach because of an unsympathetic attitude. Their interests are elsewhere, and young people learn quickly that they are. The actual teaching ability of the individual must always be the test. Of course, it is necessary to know what and how they do teach. Some people maintain order but do no real teaching. Wise supervision must determine the teacher's success or failure.

A third factor in administration must be considered. Classification and grading will make or break a course of study. Some churches allow such a wide range of ages that no teacher or course will fit the situation. This is not a condition peculiar to small schools; recently this condition has come to my attention in connection with one of the largest schools in New England. Without going into the theory of the matter, there are some accepted rules that can be laid down.

Classes ought not to break over the accepted age-groups in adolescence. Within the boys' and girls' department (intermediate) it will be wise to separate boys and girls because of their natural antipathies at this period. The period of early adolescence is one of physical growth during which sex differences become strong. The age and school grade will be valuable

guides to grouping, though not inflexible ones. In classes of older boys and girls, separation may be wise, because of the difficulty of getting serious consideration of a subject in a mixed group. Age and school grade will help in classification in this period, but many will no longer be in school. A scheme of modified electives has been used to good advantage in some places. During later adolescence young men and women will more easily be grouped by their interests. There is no reason why an elective plan of offering courses will not serve very well. Every precaution ought to be taken to prevent the development of cliques or groups that will work against each other.

THE FUTURE OF CURRICULUM MATERIAL.—In the light of what has been discussed in the last two chapters, it may be well to touch very briefly on the future development of the curriculum of religious education for young people. There are six apparent needs that must be met in the future.

The first of these is a restatement of aims and purposes. Much of the prevailing material is the result of ancient dogma. Theological purposes must give way to educational aims. These aims must be worked out in accordance with modern ideals and conditions. They must look to the future rather than the past, for all schools face the task of fitting young people for

the present and the future rather than the past. These new aims must be stated in terms of educational experience.

The second pressing need is a scientific study of young people. After reading the best books on the subject of adolescence we are forced to admit that their inaccuracies are appalling. Many of the first books are personal opinions of one man. Too many are the result of study designed to justify certain propaganda. No system of education can be built on such a foundation. The expert in young people's work must develop accurate data from experience. Not until we have this can the curriculum be properly built.

The development of new types of lesson material is the third need. After a study of existing lessons we find an amazing lack in certain fields which seem essential. Four are especially worth mentioning. There ought to be something that will help young people develop a vital personal religious life. Then, there is the need of material that will help employed young people to make the adjustments necessary without losing their idealism and faith in mankind. Again, some actual revision must come to put the later years of the curriculum within the range of the abilities and information of the working group. Finally, there must be an attempt to make the lesson material of such a nature that it will be stimulating and challenging in-

stead of dry and lifeless. The experience of many teachers emphasizes the last point.

The fourth need is the development of mechanical construction to make courses usable by pupil and teacher. When the graded lessons were printed they followed the custom of quarterly editions. Pupil and teacher have separate books. Some courses have used this to advantage, but most of them are wasteful. If the teacher cannot handle a more difficult course of lessons, it will help little to give her a separate "pony." No doubt the whole style of texts could be greatly improved. There is little lure in a drab, paper-covered booklet which is easily soiled and destroyed.

In the fifth place, there is urgent need of experiment and development in the variety of courses, rather than insistence on uniformity. When we can come to the point where we advocate educational ideals and principles instead of denominational loyalty in choosing texts, we shall make far more progress than we have in the past. If denominational publishing-houses exist, they ought to do so to make available new and better courses than the commercial trade would print. The workers with children have fought for a long time to get the material they have. It is time that the leaders of young people took up the issue and insisted on lessons that are adequate rather than merely profitable to a printing business.

The final need is evident to any student of adolescent curricula. We must have an enrichment of the curriculum by the use of bodies of matter now neglected. I refer especially to Christian music, hymns, art, drama, and literature. In this material are many of the richest conceptions of Christianity, yet they are almost entirely ignored in existing systems. A curriculum which overlooks such a gold-mine of possibility makes a great mistake. History, sociology, economics, philosophy, and science have great contributions to make also. The addition of this kind of material will do much to vitalize and enrich the dull and threadbare courses which exist to-day.

List No. 1—*Uniform Lesson Series*

Name of Lessons	Publisher
Southern Baptist Convention	Baptist Sunday School Board
National *Baptist* Convention Series (*Colored*)	National Baptist Publication Board
Seventh Day Baptist Series	Seventh Day Baptist Sunday Board
Foundation Truths and Child's Life of Christ (*Brethren*)	Brethren Publication House
Improved Uniform Lessons	Pilgrim Press (Congregational)
Sunday School Quarterly (*Swedish Congregational*)	Covenant Book Concern
Christian Board of Publication Series (*Disciple*)	Disciples of Christ

Name of Lessons	Publisher
Standard Series (*Disciple*)	Standard Publication Co.
Bethany Series (*Disciple*)	Christian Century Co.
Evangelical Synod of North America Series	Eden Publication House
United Evangelical Series	United Evangelical Publication Society
Evangelical Association	Evangelical Association
Practical Publication Course, Jacobs Series	Franklin Press
Friends Publication House Course	Friends Publication House
Augsburg Series (*Lutheran*)	Lutheran Publication Society
First Reader (*Swedish Lutheran*)	Augustana Book Co.
Berean Improved Uniform (Methodist) Lessons	Methodist Book Concern
Methodist Protestant Series	Methodist Protestant Publication House
Westminster Series (*Presbyterian*)	Presbyterian Board of Publication and Sunday School Work
Southern Presbyterian Series	Presbyterian Committee of Publication
United Presbyterian Series	United Presbyterian Board
Pentecostal Bible Quarterly	Pentecostal Nazarene Publication House
Heidelberg Series (*Reformed in the United States*)	Reformed Church Publication House
Murry International Improved Uniform Series (*Universalist*)	Universalist Publication House
Peloubets Select Notes	W. A. Wilde Co.
Arnold's Practical Sunday School Commentary	Fleming H. Revell Co.

Name of Lessons	Publisher
Sunday School Times	Sunday School Times
David C. Cook	David C. Cook Publishing Co.
American Sunday School Union	American Sunday School Union
Tarbell's Teachers' Guide	Fleming H. Revell Co.

List No. 2—*International Closely Graded Series*

Keystone International Graded Sunday School Lessons	American *Baptist* Publication Society
Otterbein Graded Lessons	*United Brethren* Publication Co.
Pilgrim International Graded Lessons (*Congregational*)	Pilgrim Press
Christian Advent Series	Christian Advent Sunday School Publication Society
Front Rank Graded Lessons (*Disciple*)	Christian Board of Publication
Standard Graded Lessons (*Disciple*)	Christian Standard Publishing Co.
Bethany Graded Lessons (*Disciple*)	Christian Century Co.
Evangelical International Graded Series	*Evangelical Synod* of North America
Augsburg Graded Lessons	*Lutheran* Publication Co.
Berean International Graded Lessons	*Methodist* Book Concern
Bible School Graded Lessons (*Methodist Protestant*)	Sunday School Periodicals
Westminster Graded Lessons	*Presbyterian* Board of Publication

List No. 3—*Independent Graded Series*

Name of Lessons	Publisher
Christian Nurture Series (*Episcopal*)	General Board of Religious Education
Beacon Series (*Unitarian*)	Unitarian Department of Religious Education Publication Society
Keedy Series Graded Sunday School	Graded Sunday School Publishing Society
Constructive Series	University of Chicago Press
Completely Graded Courses	Charles Scribner's Sons

List No. 4—*Departmental Graded Series*

Departmental Lessons	Board of Sunday Schools of the *Evangelical Association*
Departmental Graded Lessons (*Presbyterian, U. S. A.*)	Board of Publication and Sabbath School
Department Graded Sunday School Lessons (*Presbyterian, U. S.*)	Presbyterian Committee of Publications
Crescent Department Graded Series (*United Presbyterian*)	United Presbyterian Board of Publications
Department Graded Lessons (*Reformed in U. S.*)	Reform Church Publication House

CHAPTER XII

EXPRESSIONAL ACTIVITY

The church that will powerfully affect the life of the world is the one that will discover a way to reshape the conduct of men. It has been said again and again that the aim of the church is to produce character, yet there is seemingly no realization of what this signifies. Character is the sum of all a person's habits. Habits are acts that have been oft repeated. Acts originate in ideas. The church has been supplying a means of giving ideas, then sitting idly by as if the rest of the process would follow automatically. Any student of human behavior knows that the process of instilling new ideas is comparatively simple beside the difficulty of developing habits, which will result in character. The task is that of putting theory into practice. The Kingdom of God will never come on earth until we have solved the problem of making conduct Christian.

The church has failed to realize the full significance of a program of activity for its young people. To many church members, the church is the place for re-

ligious observance only. They have been schooled to the idea that Christianity is a religion of asceticism. Any recognition of the body is sinful; only the things of the spirit are of consequence. Religion has often become a fetish of abstinence and martyrdom. It is known by what it does not do. Such a conception is within the memory of almost all young people's leaders. There is rapid change coming in some places, but too many of the churches of our nation still hold to this old ideal.

What a contrast Christ's ministry and message is to this popular idea of religion! As we read the teachings of Jesus, we find a positive religion of acts, a religion of service and helpfulness. Christ realized the value of activity. Listen to one of His great parables: "Every one therefore that heareth these words of mine, and doeth them, shall be likened to a wise man, who built his house upon a rock: and the rain descended and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof." [1] This might well be called the

[1] Matthew, 7:24-27.

teacher's parable. The house that fell was founded on the shifting, treacherous sand of hearing. The house that stood was founded on the solid rock of hearing and doing. Again Jesus said: "By their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." [2] It would seem that the false emphasis the church has placed on hearing may be the reason for its failure to be more effective in the world to-day. We have had a religion of professing instead of one of conduct.

THE THEORY OF EXPRESSIONAL ACTIVITY.—The educational theory of impression and expression is of comparatively recent origin. The idea itself is ancient, but it remained for psychology to explain the scientific fact. The sensori-motor cycle is too well known to need explanation. The relation of psychosis and neurosis has been fully discussed by modern psychologists. All educators to-day recognize its importance and provide for it.

The learning process involves two operations. The fact must be imparted. Then it must be fixed in memory or association by expression. This has led to hand-work and similar activity. The purpose of

[2] Matthew, 7: 20-21.

these activities is to fix a fact or group of facts in consciousness. The necessity of recitation was an acknowledgment that repetition by the pupil fixes an impression. Exercises of various kinds have been invented to facilitate this process, which might well be called fixing.

The significance of impression and expression has generally been limited to one phase of education. Since the educational systems of the past have been largely, if not entirely, concerned with the imparting of knowledge, rather than with the controlling of conduct, little has been said about the application of this process to knowledge and conduct. Yet here also it is effective.

Actual observation has convinced all of us that there is a difference between hearing and doing. Knowing a fact intellectually is no guarantee that it will become effective in our every-day lives. In the past, it has been almost pure accident if knowledge entered conduct. The study of this process is not altogether exact at the present time. We do know, however, that there is a relation between knowledge and conduct which it is possible to analyze and perhaps control. This has already been briefly discussed in a previous chapter.[3]

[3] Cf. Chapter IX, "An Educational Program."

The problem of conduct, which has become the object of much study by educational authorities,[4] is just beginning to be understood. We know that to make education function, knowledge must be translated into conduct. We know that knowledge is the basis of all ethical action. By accident now and then a person might do a fine thing ignorantly, but when he knows what is right and why it is right his chances of behaving in an ethical manner are greatly increased, if not altogether insured.

Now, we must recognize the distinction between effective and unrelated knowledge. In fact, we might well say that unrelated knowledge has not really been learned. Yet human beings have the ability to carry around a tremendous amount of such facts. The extreme of dual personality seems to be a partial fact in most of us. It is this unrelated knowledge which creates our problem. We must learn how to make knowledge effective.

Up to the present time a little progress has been made. We face the seemingly impossible difficulty of translating principle into practice. This actually baffles most people. The intellectual understanding of a principle is not beyond the mental capacity of the average man or woman, yet the individual who can

[4] "Character Education Methods," "Iowa Plan, 1922," issued by Character Education Institute, Washington, D. C.

put a principle into operation is hard to find. Perhaps a very large part of this trouble lies in our lack of knowledge of principles and their application. In this discussion we are directly concerned with this problem. The field is as yet almost unchartered, but we begin to recognize landmarks.

The task which faces us who are interested in religious education of young people is that of building the bridge between knowledge and conduct. We believe this is possible and that some attempts in this direction have given us valuable data. We look forward to the time when we shall know as much about the process of controlling expressional activity as we do about teaching.

THE CHURCH ATTITUDE TOWARD EXPRESSIONAL ACTIVITY.—Our first step must be to find what has been done in the past. The attitude of the church has very largely determined this. The traditional policy of the church has been to ignore the existence of this problem. When it was not ignored it was attacked as worldly. Only last week, I heard this attitude voiced by a Sunday-school teacher of adolescents who exclaimed, "I think it is absolutely sacrilegious to play games and have a good time in the church building!" But this attitude of ignoring the problem does not abolish it or change conditions.

A second policy which the church has often adopted

is recognition of the problem and delegation of the responsibility for it to other organizations. Under this plan, the church simply "farmed out" its boys and girls to other institutions for this essential training. Then when these young people grew up and failed to show any interest in the church they were called irreligious. Was it the fault of the young people or the church? If a mother gives her child to another woman to be cared for and educated, will the child love that mother who renounced her opportunity, or the woman who gave her a mother's care and love? The church has reaped what she has sown. If the church will give its boys and girls to independent institutions for their activities, it must expect to see its young men and women grow up indifferent to the church.

A third idea, adopted by some churches, came as a reaction to the policies already mentioned. It recognizes the responsibility of the church for the active life of adolescents and proposes to supply a complete program of all activities. The advocates of this solution to the problem demand elaborate equipment with a paid staff. They plan that the church shall be the center of all life. In a very simple social organization such a plan might be worked out. We live in an extremely complex society. The public schools have gradually extended their work to include many interests not expressly involved in instruction. Playgrounds and

social centers are increasing rapidly. Where the primitive community had one interest, the modern community has ten. Motion-pictures, amusements of every kind, automobiles, travel lectures, concerts, radio—these are just a few of the many opportunities every boy and girl has. Is it reasonable to try to bring all of these under the control of the church? Aside from the fact that such a thing would be virtually impossible, it would be unwise. The church which strives to be the possessor of all these things loses its true purpose. Look back through the history of the church. Whenever it tried to become a political power, an educational controller, or a social reformer, it has tended to lose its religious fervor and ideal. A little careful study of this plan will convince us that it is not feasible or desirable for the church to undertake such a plan.

There is only one attitude left for the church. It must accept responsibility for the activity of boys and girls; it must correlate these activities, and supply those which are lacking, breathing through it all the spirit of Christ. The church which undertakes this task must have a method of studying the varied life of adolescents. It will discover the agencies which are at work in the community and will consider them as allies. It will provide the needed activities when they are not supplied by other organizations. Those activi-

ties which are distinctly her own responsibility will be provided in the church. In short, the church will adopt the same attitude which a mother has for the life of her boy or girl. It will supplement the school, the playground, and other community programs rather than go into competition with them. The one greatest service it can render is in the nature of helping to balance all these activities, to keep the proper perspective, and to inspire them with the spirit of Christ. This can be the only sensible and feasible attitude.

Attempts to Handle Expressional Activity.—Whenever the church has wanted to use educational principles, it has gone to the public schools and taken what was done there. Now, there must naturally be a difference between the way the public school applies a principle and the way it should be used in religious teaching. The former has concerned itself mainly with imparting facts. The church must influence conduct or it fails completely. We have much to learn from the public schools, but we need to develop our own procedure from tried principles, and not merely be imitators of another system.

When the principle of impression and expression was used in the public schools, hand-work was developed. Immediately our church leaders hailed hand-work as the panacea for all ills. It was taken over bodily, with very favorable results as far as the intellectual process

of fact-fixing was concerned. As far as young people were concerned, it did not touch the problem. Reciting or writing the Beatitudes does not carry them into conduct, neither does debating and poster-making, or map-making and clay-modeling. These are only parts of an intellectual process. Hand-work cannot do more than fix a fact; it can never make a fact live in conduct.

A second attempt was the idea of an activity for each Sunday-school lesson. About ten years ago I undertook to work out such a plan to fit the Closely Graded Lessons for the early adolescent years. The strange part of this idea lies in the fact that it looks sound but fails to stand up under stress. If a single lesson could present all of an ethical principle, it would be possible. When such a principle is the theme of a month or a year, such an activity might become monotonous. Certain of Jesus' teachings can be translated easily; others are hopeless. The parable of the Good Samaritan presents little difficulty, but how about the barren fig-tree, or the sower, or the tares and the wheat, or the prodigal son? In working out these it is exceedingly difficult to be true to the central teaching. Emphasis of non-essential details will distort the perspective. There is a further danger of letting expressional activity of this kind become mere perfunctory form. This application is dangerously near Rousseau's doctrine of sense perception.

Standard programs have represented the third attempt to deal with expressional activity. The Woodcraft Indians, and later the Boy Scouts, were founded on the proposition of "something to do, something to think about, something to enjoy with a view always to character building." They were not concerned with more than the educational elements of recreation. They had no curriculum to put into conduct. Yet we have learned much from them. Many people have been swept into the belief that a similar program correlated with the curriculum should be used in the church. This is not a place for the criticism of standard programs. They present certain difficulties of inflexibility which make them hard to use in many places. They lead to some very doubtful attitudes and ideals. They have many good points, and a strong appeal to boys and girls. They are made for particular conditions, and peculiar abilities on the part of the leader. Furthermore, we do not seek to put all young people through a standard process. Individuals are too different. The college and high school have abandoned the prescribed course in favor of electives so that they may more adequately meet individual needs. The boy or girl must be taught how to live in his or her own town to-day and this year, not to learn a savage existence hoping thereby to develop virtues and abilities possessed by primitive men. Unless we can develop virile

character and idealized conduct amid the conditions of modern life, what hope is there for the present and future generations? This must be done in city, town, and open country. Such a demand is too much for any standardized program of activity.

The fourth type of handling expressional activity is the "expressional meeting." This is very easy to understand because the first idea of expression was recitation. Then, it may have been the result of the idea of many leaders that Christianity is a matter of talking or professing. The young people's society meetings have been called expressional meetings. People have been taught to express their thoughts in talk. That, however, is a very loose use of the educational term "expression." Talking is not acting. Talking under forced conditions sometimes is not far from hypocrisy. There is a place for the devotional meeting, but there is no use of fooling ourselves that it is expressional activity in an accurate sense.

The fifth method often mentioned to-day is the project. The word has become a fad. There are projects and projects. The project method of organizing a curriculum will be treated later. The project fad we refer to at this point is what should better be called speculation. The usual method of using this idea is to put a hypothetical case and let young people speculate the answer. As a general rule the people

using it and the young people on whom it is used have no knowledge of ethics, morality, sociology, or theology, which is necessary to the understanding of problems of conduct or belief. This sounds very much like the medieval philosophers and their theological speculations on how many angels could dance on the point of a needle. Such arguments have very doubtful value, and miss the whole point of expressional activity.

The last method to be considered has become popularly known as the fourfold plan. This originated in research which was carried on by John L. Alexander in 1902. It was used by him during his work as a boy's work secretary of the Young Men's Christian Association. In recent years it has been much abused by people who have seen only the superficial meaning of the idea. The experimenting is still going on under the direction of Mr. Alexander. In time, it will probably give us a scientific basis for expressional activity. Very simply, it is an attempt to measure the whole activity of the individual and prescribe for his weaknesses. It may seem that various organizations have used this plan. They have in certain phases, but they have never related it to the individual life and to the church in such a way that it really controls expressional activity. Any real plan of expressional activity must be closely related to the knowledge resulting from the curriculum. It must fit the individual in his sur-

roundings, and yet inspire him with the Christian spirit. This last plan is built on the ideal of balanced development as an educational ideal. We turn therefore to the development of this doctrine.

Balanced Development as an Educational Ideal. —The ideal of balanced development is an old concept. It was one of the foundations of Greek culture. No man was worthy of notice unless he could win athletic honors, debate in the councils of citizens, appreciate beauty, and keep in favor with the gods. The education of the Greek boy was one of the marvels of symmetry. His day was spent in games for the strengthening of his body; in study of literature, music, and art; and in political and religious training.[5] It is doubtful if any other civilization ever put such a high premium on a balanced development. Yet other nations of ancient and modern times have paid high tribute to the men and women who reached the coveted goal of all-round ability. In the world to-day, we unconsciously respect those who are able to take their place with equal skill in sports, social life, literature and arts, and religion. Seemingly, the highest compliment we can bestow upon a religious worker is to show his ability in other pursuits. It may be athletic. It

[5] Cf. Duggan, "Student's Textbook in the History of Education," pp. 19-25; Munroe, "Textbook in the History of Education," pp. 52-172; Cubberley, "Readings in the History of Education," pp. 16-37.

may be intellectual. Or he may be a "good fellow." In any case these are repeatedly mentioned, as if thereby his superiority was demonstrated. The human desire for rounded development seems to be almost instinctive.

Whether or not this desire for symmetry has been the ideal for the rank and file of human beings, it has always been the cornerstone of leadership. A study of the great leaders of the world shows that they were richly endowed with ability in many directions. In my study I fail to find a single great leader whose success was based on just one of his abilities. His very success was the result of many-sided capacity. There are two very evident reasons for this. In the first place, leaders stand out as such because they are individuals of much ability. It was the very presence of this variety of qualities which made them the leaders they were. In the second place, a leader must command the respect and loyalty of many different types of people. He must very nearly "be all things to all men." To the physical-minded, he must be powerful in a muscular way. In intellectual circles, he must meet mental standards. In a social group, he must be "at home." To the religionists, he must evidence a spirit of reverence and idealism which they prize. The man who tries to be a leader unconsciously makes more of himself. He must de-

velop those angles in his nature that need polishing. Thereby he more nearly approaches the goal of all-round ability so prized by men.

For these basic desires of men there is always a foundation. The student of human nature finds the foundation for these desires of which we have been speaking in the urge within man to develop and use all the powers with which he has been endowed. Again and again we have witnessed some leader who had attained fame in a chosen field attempt to achieve equal success in quite a different avenue of endeavor. The scientist strives to become an artist. The sculptor tries business. The scientist, author, business genius, in fact almost all successful men and women, attempt to solve the mysteries of religion. All this rests upon the marvelous endowment with which man starts. Unknown resources of human energy are lost, for want of a chance for expression. I pick up the paper and see an account of a day-laborer who wins fame as a sculptor, his work attracting attention by merest chance. How many laborers with equally valuable ability have lived and died undiscovered? We all realize how slight was the determining influence which turned us into our present work. Who can say that we would not have served as acceptably in other capacities? One might have taught as well or better than he manages a business. It is said that Browning

was so gifted in music, painting, and literature that any of these fields was open to him with promise of success. Not all are so richly endowed, but all of us have reason to believe that with more hours in the day we might be doing far more than we are now. We cannot become artists and farmers and machinists in the twenty-four-hour day for threescore and ten years. What boys or girls have not shown so much talent that six or a dozen fields seem to be open to them? The very possession of all these dormant capacities tends to drive us on to new fields of work. It would, if there were the chance, be somewhat of a security against narrowness. Moreover, the advancement of civilization depends on the development of every individual to the limit of his ability. After all, this is the foundation of Christ's teaching. None of us must grow like Paul, or Luther, or Livingstone, or Lincoln. We could not, if we would. We must be ourselves to the very limit of our ability.

With the coming of machinery and the speeding up of industry, there has come a tendency to specialize at a very early age. A few months ago I found a city school system where each boy and girl had to choose a general field of work at the age of ten or eleven. With the choice made, they were sorted into varied courses so arranged that in the space of two years a transfer from one course to another would

involve the loss of a year's time. This is vocational education carried to the most ridiculous extreme of absurdity. What man of good sense expects a child of ten or eleven to know what he wants to do? We might even ask the same question in regard to a fifteen-year-old. Certainly the choice of a life-work is one of the most momentous decisions in a lifetime. We have a right to ask how such a decision may be made wisely. You answer that there must be information. Indeed! Is this information to be packed into the first ten years of life? But we must not go into the details of vocational choice. The one significant fact we wish to point out here is the dangerous tendency to early specialization. The specialist is apt to be intolerant of others, because he lacks the common knowledge which gives sympathy with other people. The most certain way to develop class hatred for the future is to separate the adolescents to-day, sending them into early specialization. There they will mix only with their own group, seeing things from only one angle. The result of this method is misunderstanding and hatred and civil strife. The only safeguard against this is a system of emphasizing the value of balanced growth. Our young people to-day should learn to know each other through working and playing together. On the basis of a sufficient amount of common knowledge, specialization can come safely. It

seems that there is a real need for some means of emphasizing the need of balance in growth.

Sources of Materials of Expressional Activity. —From the preceding discussion it will be seen that actual materials of expressional activity have not been touched. We have simply stated the six prevailing methods of attacking the problem of conduct. Although none of these types are satisfactory, there at least is hope in the experiment of the fourfold development idea. We cannot wait, however. Boys and girls are growing up, and something must be done. There is no lack of material for expressional activity. Our only lack is adequate knowledge of how to control it and organize it effectively.

To find the materials of expressional activity, it is only necessary to discover the various centers of conduct in every-day living. Naturally the first will be the home life. The home of the twentieth century is different from its counterpart of fifty or a hundred years ago. Nevertheless, it still remains an important factor. The tasks or chores, the personal responsibility, and the family activities make a tremendous contribution to life. Right here is a great fund of material.

Another important center is the school life. Its routine, discipline, spirit, and atmosphere have their part. The study and coöperative tasks afford ample

opportunity to aid in carrying knowledge over into conduct. The school is just beginning to see the need of definite control of these factors. When we consider the high school or college with their busy extra-curriculum life we have one of the richest sources of material for our purposes. Moreover, it is absolutely an untouched field as far as the idea of expressional activity is concerned. Here and there a little has been attempted in a slight way, but no real grasp of the situation has been attempted.

A third center, very often neglected, is the life that centers around employment. In some cases it is almost as rich and stimulating as school life. Coöperative organization, guilds, associations, unions, and the like become practically the life of some young people. The only interest in these organizations has been that of employer and employee who seek loyalty and fellowship. Yet there are great possibilities aside from the general idea of benefits to be gained.

The fourth and fifth sources are often grouped together. They are play or recreation and leisure time. There is no need to argue that these afford great possibility for character building. Almost every one recognizes that fact. These two factors continue throughout life. The nature of the activities may change, but play and leisure time they still are. During adolescence these two sources exert a most

powerful influence. Many leaders have been convinced that they are the largest influences in determining the work and attitude of the individual later in life. This is, without doubt, a rich source of expressional activity.

Finally, church life supplies its share of opportunity for expressional activity. In spite of the fact that many people have been weeping at the decline of the church, it still continues to attract large numbers of young people. It has within itself the potentialities of a vigorous and vital program to meet needs. It is not always used, but it remains.

There may be a question in the minds of some as to what activities can be drawn from such a varied group of sources. Expressional activity is the means of carrying knowledge over into conduct. Conduct is the active part of life. Therefore we are concerned with life itself. Wherever young people live, there is the material for expression. Our purpose in religious education is to provide knowledge of Christianity, its ideals, purposes, and history; then to help make these ideals and purposes function in actual daily living. Christianity is more than a code of ethics or set of forms and creeds. It has the ultimate aim of making love the dominant purpose of all conduct. No matter where a person is living, right there he can practice Christianity. So it is that we shall find material for

expressional activity wherever young people live. The normal life of the individual is the best source.

We need to guard against a program of activity which will interpret all of life in terms of only one phase of life itself. This is commonly done by certain groups of leaders of adolescents. Such a method can only bring a warped perspective. Such a result throws all of life out of line. Moreover, this type of material may produce stunted development. Modern life cannot be interpreted in terms of an army, or a tribe, or medieval courts, or monastic orders. It is multiform and swift in its adjustments and ideals. Only preparation in the midst of that life, and adequate knowledge of what that life is, can ever fit young people for useful lives now and later.

In the realm of expressional activity, there is a seemingly irresistible temptation to create artificial activities and programs. This results partly from the lure of the novel and unfamiliar. Some leaders cannot resist speculation and invention of wondrously wrought stunts. There is always a glamour in the artificial. Tinsel and sham delight the eye at a distance, but familiarity is fatal. So it is with the appeal of a new program with its badges and buttons. They do not make a program, but they lure the undiscriminating.

The temptation to use shallow and superficial

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material is too alluring to busy leaders. There is little time for study, and something is better than nothing. Thus the worker argues in defending his hasty work. Furthermore, the group of boys or girls or young people is continually changing. The new members do not know the old tricks, which are easy to use. Richness and depth of character cannot spring from threadbare devices. For the sake of our young people we dare not give them anything but the best!

The Materials of Expressional Activity.—Let us put the program of expressional activity together. The large bodies of material will include play and recreation with games, athletics, sports, and fun. It will take in home life and duties. It will consider the school life and work or the employment and its associations. The church life will be recognized. Finally, leisure time will be included as a large contributing factor.

It is to be noted that these are the natural and normal centers of every-day living. They provide no artificial program. They are the necessary pivots around which Christian life must be organized. Into all of these the Christian spirit must come, carried by Christians themselves. For this reason, we hold that the only adequate program for expressional activity must deal with normal life itself.

We have seen how activity has its place in Chris-

tianity. In an earlier chapter we have seen that the principle of activity is pedagogically sound and psychologically accurate. With such a solid basis in principle, there ought to be no doubt in regard to its use in the church and school program. It may require a new interpretation of Christian teaching, a truer understanding of the heart of Christ's message. Boys and girls must have the opportunity to know what Jesus really taught, how it affects our modern life, and how they can live the Jesus way. This all must be done in the midst of surroundings that are not conducive to Christian conduct. The church school really has to serve in the capacity of a laboratory where adolescents may learn to act in a Christian way. The activities under its direction must build habits and character by means of instilling the spirit of Christ into the activities.

The Use of Expressional Activity.—There are two general uses which seem to be apparent now. First, expressional activity must be used to provide for positive normal growth. Boys and girls must be introduced to certain new experiences. This is a natural process. Such work must be done throughout adolescence. It is as deliberate and necessary as instruction. The day is coming when we shall recognize this as an essential part of all education.

Then, expressional activity must also be used as a

corrective for unsound attitudes and faulty conduct. Corrective gymnastics have been developed to remedy defects in a physical form and posture as well as organic condition. So expressional activity must be used to change bad habits and dangerous practices. Careful study will show that this is entirely possible, as it is handled by certain experts at the present time. The art has not yet developed to the place where it can be easily mastered by the rank and file of leaders, but experiments of great promise are opening the way.

Thus it would seem that expressional activity will develop into a new field of educational endeavor. The feeble and halting attempts of the present day must make way for more accurate work in the future. I have tried to state the theory and sources so that the progressive young people's worker can experiment in this direction. The suggestions on the use of this type of activity in an educational program arise out of my own study and experience. Our united aim ought to be to study and develop adequate material which will make the technique of controlling conduct as accurate as the teaching process is to-day. When we reach that time, the church will enter a new era of Kingdom activity. Then, indeed, will we be able to give young people the start in living they honestly deserve.

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CHAPTER XIII

ADOLESCENT WORSHIP

THE NEED OF ADOLESCENT WORSHIP.—In the midst of a scientific age, the Protestant Christian churches have faced the problem of man's communion with God. Through the very nature of the problem, the difficulties are great. As long as the pagan traces everything in his life to his gods, religious rites and ceremonies offer no difficulties. Fear is such a basic emotion that a religion can be built on it instinctively. When man reaches out, conquering fear and explaining the immediate causes of phenomena, many people think that God is explained away. Study proves, however, that man has only pushed the horizon back a little distance. God still exists in the background, but those who are near-sighted fail to see him. Add this fact to the ideal of Christianity in building a religion on love instead of fear, and you face the most perplexing problem in religion. Fear is instinctive. It is within the understanding of all men. Love is a quality which represents man's highest development. It lacks the physical instinctive basis of fear, but it

operates more powerfully when the individual catches the secret.

These two factors have probably been the chief causes for the decreasing interest in the worship of the churches. Adult worship has been developed to center around a sermon. Where the sermon was once a minor item, it now becomes the chief attraction or detraction. Protestants have almost lost the central idea of worship as the means of setting an atmosphere and stimulating individual communion with God. For this reason, young people have steadily lost interest in church worship. If worshiping depends on understanding the sermon, then there is no worship at all for many young people. Though they may be blamed for lack of interest in such a service, the trouble does not lie with them but with the nature of our worship and our disregard for persons who are not adults. The simple truth of the matter is that young people do not understand what is going on in adult worship.

Some leaders have swung to the other extreme and have tried to interest young people by using devices and methods designed for children. It was to be expected that young people would rebel. Adaptations for children's worship were not meant to be used with an older group. They do not measure up to the ability of adolescents. There is no challenge, no stimulus to

communion with God. The older boy or girl is supremely bored.

As the result of this failure to meet the worship needs of adolescents, we find a prevailing attitude of irreverence. Young people have been allowed to drift to extremes. They are denounced but not helped. If the editors, pulpiteers, and lecturers would stop their raillery long enough to analyze the situation they could find plenty of actual work for them to do. Less talk and some honest work will bring results. The prevailing lack of irreverence is a sad commentary on the failure of the past generation of parents and leaders. It shows that they were either ignorant or negligent in their God-given task of training youth.

The need to-day for real adolescent worship is apparent. Unless we can develop something of value which will change conditions as they exist, we must face a time when young people will disregard all religion. A religion which cannot minister to the life of young people cannot expect to live.

The Nature of Worship.—If we are to understand the significance of worship to adolescents, we must discover what it really is. The word "worship" comes from an Anglo-Saxon word meaning worth, with the suffix "ship." Originally the word meant the state of having worth. It came to its present meaning by the inference that if something was of worth it ought

to be held in reverence and to receive special honors. The definition now given in the dictionary is, "paying divine honor to deity," or "reverence to God." The Christian conception, which is the one in which we are interested, holds worship to be the communion of man with God the Father. We have no God who must be appeased with ceremony or obeisance; such a conception of God is a pagan one. Our God is one with whom we may talk. We serve him when we minister to our fellow-men. Such was the teaching of Jesus. Worship in a Christian sense can only mean communion.

In the church there are two words that are often used interchangeably. They are not exactly the same in meaning; therefore, we shall attempt to use them in a more technical sense. We shall use "worship" to refer to the formal type of communion with God. "Devotion" will be used to describe informal communion. Worship is usually used in stated services. Devotion is generally limited to small groups and personal uses or a very short informal part of a large meeting. I believe it will clarify our language to use these two words in a more exact way.

Protestant worship has certain peculiarities, which need to be understood. The first of these is the absence of idols or images to represent God. Thus our worship is denied that tangible reality which the eye of primitive man demanded. Most of us see and under-

stand with our eyes. Then, there is a scarcity of symbolism. The Roman and Greek Catholic churches have symbolism, which means much to the masses in understanding religion. As the result of the Reformation, most of this was swept away. Further rebellions against formalism later carried the church to a life practically devoid of symbolism.

Along with the elimination of symbolism, the Reformation took away ritual and liturgy. This was a step which struck a hard blow at the church. Just as images and symbols make God intelligible to the ignorant or the realist, so ritual and liturgy interpret God and stand for Him to the intellectual. Ritual is actually intellectual symbolism. The church thus found itself without those means of conveying God to the senses and intellects of men.

When the poverty of this condition became evident, there began a borrowing of ritual and symbolism from various sources. In the borrowing only the form was taken; the meaning was gone. Thus, we have churches going through forms, drawn from pagan and Christian religions, which have no background of appreciation. The significance of a form or ceremony lies not in the beauty of performance but rather in the idea it symbolizes.

These peculiarities of Protestant Christian worship form a very real problem. We deny ourselves the

usual means of religious ceremony. Yet we have failed to fill the emptiness with positive material. Where we have tried, we have often found only barrenness because of our failure to appreciate the ideas that symbolism and ritual represent.

The underlying principles of worship and devotion go back into emotion. We shall never fully understand communion with God until we have a more thorough knowledge of the psychology of emotion. In this discussion we can only touch some important propositions which will give us a better understanding of worship and emotion.

Emotion originates in the affective tone which accompanies all ideas, acts, and habits. There is a pleasurable or unpleasant tone in everything we touch. Certain ideas have very delightful associations. These associations may be instinctive or the result of training. The tone that originally accompanies an act may be changed completely with education. This positive or negative reaction which accompanies all thinking and conduct becomes one of the greatest factors in determining the recurrence of an idea or act. Thus ideas may be called up or acts begun by creating the proper atmosphere.

Worship and devotion aim to cultivate just such attitudes. The process is that of building up associations and pleasant affective tones which will enforce

and vitalize high and noble ideals. As we have said before, Christianity is not on an instinctive basis as are many other religions. Therefore a long process of education and training is involved before the proper tones are built around right conduct and Christian ideals.

Now, it is perfectly plain that worship in a formal way must build up a close connection between ideas, acts, and habits and their proper emotional attitudes. Devotion must accomplish the same result informally. It will be necessary for us, in the use of worship, to supply ideas and cultivate acts. Certainly the teaching phase and the expressional activity phase of religious education must be one with worship and devotion. Emotion has no material of its own. It is a part of activity and thought. Therefore, it must be an integral part of knowledge and conduct.

Christian worship, in its largest sense, is the process of developing rich and powerful associations around the fundamental Christian ideas and acts. As these associations are built up with their affective tone, or emotion, they become ideals which form the central purposes of life. Worship is not a purely emotional process; neither is it coldly intellectual. It is rather the purposed focusing of ideas and their emotional tones on specific centers. In its most perfect form we ought to build up Christian ideas by use of associa-

tions through the senses, through the intellect and reason, and also through the will in action. Ideals will only be compelling and enduring in so far as they are made up of varied associations. Thus worship must be the concentration of the finest and noblest ideas and aspirations of men on the highest themes of Christian idealism. It should be the means of saving us from abstraction and ritualism and of giving us conviction.

The Elements of Worship.—We pass now to the elements that go to make up worship. There are five of these. Four of them are active and one is passive. That is, four are designated parts of the service, while one is the important background. Let us consider each of them briefly, since a thorough understanding of all the parts is necessary to handling the whole.

Music is the foundation of most worship. Both instrumental and vocal music play a large part. It has often been said that music is the universal language. Whether that is true or not, the fact remains that music is a powerful producer of emotion. The effect of proper music in producing an attitude of communion is well known. When the rhythm and charm of poetry are added to music, we have some of the most effective stimuli of emotion. Sacred music and hymns form a great body of Christian material which is rich in possibilities for worship. It is hardly necessary to say that there are valuable and detri-

mental types of music. Negative and positive possibilities are both present. This fact calls for careful discrimination in the use of music.

The second element is Scripture. It is a unique fact that in Protestantism the Bible is the only holy or sacred thing. The value of this holy book in worship is self-evident. It has the weight of truth plus awe. This combination makes for a valuable contribution in any emotional process. Furthermore, the Bible serves as the source of Christian teaching. It naturally becames the center of worship or devotion. It actually provides the nucleus of idea for the emotionalizing process.

Prayer is the third element of worship that we shall consider. To most people prayer is the heart of communion.[1] It is the expression of man's aspirations to God. But prayer may become so formalized that it is empty. True prayer has been analyzed as adoration, thanksgiving, and petition. These three go together to make a complete prayer. This is, of course, expressed prayer. There is another type of prayer which may also be a source of great help. It

[1] Cf. Hartshorne, "Manual of Worship," Chapter IX. This author takes up prayer and stories together. While he distinguishes between the two, the impression is left that prayer is valuable only as a closing device for a story, or perhaps in place of the story. This represents one school of religious leaders who ascribe to prayer no value except to the one who prays and to those who hear. With this position we cannot agree.

is silent prayer. The private or personal communion of a man with God is not necessarily expressed in set form. It may be a spontaneous outpouring of ideas and hopes. Closely akin to this is meditation. This may be as active a force as public prayer. The simple act of listening receptively will be of great value. Who can say that any one of these is or is not prayer? All have their place in worship or devotion.

A fourth element, which has not usually been considered as an active element in worship, is art. In this we may include the masterpieces of painting and sculpture, the symbols and signs which have grown out of Christianity. We have already noted the limitations of this material in Protestant churches. There is, however, the possibility of using much of it without violating the traditions of Protestantism. The sociologists have pointed to the great place of signs or shibboleths in social action; the churches need to study it, if they would fully understand and control the coöperative life of men. Signs are the very centers of ideas and actions. They could become powerful factors in the emotionalizing of great ideals.

The passive element in worship is atmosphere. Its influence is no longer doubted. Three factors are involved in this part. Architecture, decoration, and equipment determine the effectiveness of the other elements. In all cases there are types which add to

the significance of worship or detract from it. With young people these are especially important details, because they are so responsive to surroundings. In the architecture of cathedrals and chapels we have a style that stimulates worship and devotion. Yet how many of our churches are compelling young people to use bare rooms or even gymnasiums! Architecture and decoration in such a case make worship almost impossible. Many times equipment causes so much inconvenience and discomfort that real work is out of the question. Our churches must provide better atmosphere for this important activity.[2]

Adolescent Worship Principles.—We shall mention three special principles, which should be recognized in planning the worship of any group of young people. They are simple but essential.

(1) Adolescent worship must begin with the known and the appreciated and then build to the unknown. This is appreciation. We often fail at this point, with the result that young people cannot participate intelligently. We must remember that young people do not have the knowledge or background of information that

[2] Some leaders insist that the offering is an active element in worship. It seems, after careful analysis, that it is really the result of effective worship. It will always be an important factor in worship because it affords opportunity to express Christian motives in altruistic service.

adults possess. This must be created before the full significance of worship can be appreciated.

(2) Worship for adolescents requires progressive instruction in content, use, and attitudes. We have noted how emotion depends on ideas and acts. The material on which worship depends, then, must be made intelligible. Moreover, young people must be taught how to use the various forms of worship. Then, there must be deliberate training in the development of attitudes. The whole process is, therefore, one of instruction. This must not overbalance worship, but it must supplement it.

(3) For the purpose of training young people in worship, it will be necessary to determine the essential Christian ideas and actions as a means of cultivating them. In the realm of ideas, there seem to be three centers of Christian thought; namely, ideas of God, of Jesus the Christ, and of the Kingdom. A Christian's actions must center around these also. It is perfectly obvious that worship cannot be effective until these ideas and acts are clearly defined. That, of course, will vary according to the beliefs of the church or individual. There is no hope of emotionalizing a muddled idea or lifeless act. Solid knowledge must be the basis.

The Spirit of Adolescent Worship.—It is to be

expected that the worship of young people will have a different emphasis and spirit from that of children or adults. Youth is characterized by its spontaneity or abandon. Worship must participate in this enthusiastic spirit. Then, young people are forward-looking. Life has a promise of greater opportunity each day. Worship for young people must throw the ideals of religion into their outlook. Reminiscence has no place, as it has in adult worship. The key-note is optimism. Again, the spirit of adolescent worship must be martial. By that I mean challenging conflict with wrong. We are part of a crusade for righteousness; it is not to be won by lazy response and meditation. There is a fight to be entered and won. Furthermore, the spirit of adolescent worship must be active in the service of mankind. This is the great task of living. Christianity is serving fellow-men. Finally, adolescent worship must be personal. Young people are finding themselves as individuals. Religion must be a personal one to touch the heart of boys and girls, older boys and girls, and young men and women.

Building Worship Programs.—In the outlining of worship programs we face the practical application of what we have been discussing. Four steps ought to be taken in the making of any program. The first of these is the choice of a particular aim. It is often called a theme. This should be carefully thought out

and stated preferably in writing. Through this it is possible to be exact. Haziness will spoil any program. It is hardly necessary to say that these aims as they are put together ought to carry out a larger and unified plan. A series of isolated programs can do little; a series of consecutive programs can carry through a great idea to full development.

The second step is the gathering of the materials. These will be music and songs, Scripture, prayer, and whatever else is to be used to complete the process. If the program is to be rich in material, it will take a knowledge of the finest content available. This is an important matter. It can too often be said that very poor material is used. The best results will come from the high type of content. Nothing is too good.

Our next step is planning the details of the program. The opening needs special attention, since it sets the spirit of the program. Sequence must be watched. Proper emphasis and climax must be planned. Where new material is introduced it must be made intelligible to the participants. These details ought to be carefully watched in planning a program. Materials must be tested and tried to see how they work. After the complete program is arranged the assignment of parts must be made to various individuals. This is also important, since the leader will determine the success or failure of the material in use. At first, the beginner

must plan with infinite care to be sure that all these details are properly handled. Later, as experience increases much of this work will be almost unconsciously done.

There is also a fourth step, which is often omitted with real loss. Checking and testing the program is the thing that will adapt it to the conditions existing. My own experience leads me to believe that many programs which fail because of bad adjustment could have been saved if they had been checked. The program should be tested for time. A twenty-minute program fails when it runs thirty minutes or ten. The program must also be checked for coherence. The material must stick together; otherwise the force of the program is lost. It is just the difference between shooting with a rifle and with a shot-gun. Then, all the material ought to be tested to see whether it actually carries forward the purpose of the program. No matter how good it is, if it fails to accomplish the aim the time is lost. It is also wise to study over the assignment of parts to be sure that the best possible use is being made of material and persons. After all, the difference between the expert and the novice is simply a difference in precision and accuracy. If such a delicate process as worship is to be handled successfully, every possible bit of wisdom must be used. The results are too important to be left to accident.

Conducting Adolescent Worship.—The carrying out of the worship or devotional program must be carefully done. In the first place, the general feeling seems to be that the leadership of worship for young people should be in the hands of young people. This is the only way in which future leaders can be trained in the work. True ability on the part of the young people's worker is shown when he can accomplish his work through young people. This is vital to the leader and to the adolescent as well. Young people have the feeling and touch that is readily caught by others of their group. In the directing of emotion this is one of the essential factors. Adults would have to act the part; young people can live it. When the leadership of worship programs is in the hands of adolescents, there naturally must be some safeguard against unplanned and wasteful programs. An older boy may become cock-sure after a few successful programs and try to rest on his laurels. This would be disastrous to the whole process. At this point the leader must steady the situation. There also will come times when material seems to have run out. Then new supplies must be tapped. Any emergency may occur, but the wise adult leader will be ready to throw reserves in to win the day.

Then also, all the mechanical details should remain unnoticed in a good program; no one likes to see and

hear the machinery as it clanks. This implies a knowledge of the exact details of the program from all who have a part in it. Only a little effort is needed to rub off the rough spots that might cause a jar. A valuable suggestion is the elimination of all introductions when people are known to the group. Any other detracting forms ought to be thrown out, so that from start to finish no bump or clank will interfere with the purpose of the program. The details and parts must be there, but they should be the unnoticed background.

A third suggestion to be made here is in regard to the preservation of the conditions of worship. Ushers or doorkeepers may be necessary. The manner of the leader will be important. If he is slouching and uncertain, the whole group will have a similar tone. No little responsibility in this phase of the work rests with teachers and adults. In most cases they are the offenders in breaking the attitude of reverence. Of course, it may become necessary at times to deal with a group of young people who fail to catch the spirit and become a nuisance. This will be rare where there is a steadfast attempt to do worth-while work.

The last suggestion is the proper handling of all administrative details. Announcements are often disconcerting. They take an inordinate amount of time. Often an announcement is made for the benefit of two

or three people. Such wastes of time ought to be ruled out; the individuals should be seen personally. The offering and the taking of attendance are often a bad break in the whole spirit of the program. All of these mechanical administrative details can be properly regulated. There are announcements which are necessary and have their place; the matter is simply one of proper discrimination.

The Devotional Meeting.—Much has been made in recent years of the so-called expressional meeting. We have already seen that the term is not truly applied here.[3] The purpose of young people's society meetings has not been expression, but rather a modified form of devotion. Because of the prevalence of such meetings in churches, we shall touch upon them briefly.

The program developed by the various young people's societies has been a revamped testimony meeting taken over from the period of revivals. It served the need of the times when the movement started, but readjustment has been difficult. At the present time some church boards are doing everything within their power to stamp out the young people's societies. This is the result of an honest conviction that the organizations and their programs are no longer needed. Even

[3] Cf. Chapter XII, p. 201.

where the organizations are retaining the field, there is a surprising dissatisfaction with their topics and type of meeting.

The chief trouble arises from the fact that in the educational development of religious education the young people's societies have been caught in an eddy. They have been cut off from the growth of the other units in the church life. When some of the leaders tried to get into communication again, they hit upon the hapless notion that the Sunday evening meeting should be the expressional phase of the program. Some one who started this idea evidently failed to find out what an educator means by expression. So in recent years this work among young people has been deluding itself into thinking that its meetings where people were spurred to talk was a part of an educational program. Prayer, praise, and testimony have a value. Yet it is hard to find a justification for talks just for the sake of taking part, or, worse than that, for the reading of clippings. Such procedure is only chasing ghosts. The wonder is that young people have continued it.

Of course the whole situation is one of uncoördinated programs. There has been little or no connection between the various parts. The devotional meeting which fails to build on the basis of knowledge that is being provided in instruction cannot succeed. We

have pointed out that devotion and worship must build on the ideas and acts of individuals. The failure of the past must force us together more conclusively than ever before.

There is a place for the devotional meeting. Moreover, it is a big place. The absolute neglect of the church to cultivate the personal religious life of young people is shameful. We talk about daily prayer and Bible reading, about the family altar and its value, but what are we doing to remedy the ignorance on those matters? If the young people's devotional meeting can minister to this need, it certainly will perform a great service.

Again, the devotional meeting, through its more informal nature, can be the means of enriching the elements of worship by providing much of the background of facts. Above all, it can unite young people who have a common conviction of the worth of Christianity by providing the opportunity for a common experience of the personal elements of religion. Thus the devotional meeting can become the bond that will unite adolescents by giving them the fellowship of working together in a great task.

In all this adjustment, which every organization is called upon to meet, our eyes must be not over our shoulders but to the future. Programs must not be determined by what a man did one hundred or even

the significance of worship or detract from it. With young people these are especially important details, because they are so responsive to surroundings. In the architecture of cathedrals and chapels we have a style that stimulates worship and devotion. Yet how many of our churches are compelling young people to use bare rooms or even gymnasiums! Architecture and decoration in such a case make worship almost impossible. Many times equipment causes so much inconvenience and discomfort that real work is out of the question. Our churches must provide better atmosphere for this important activity.[2]

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CHAPTER XIV

THE CLASS PROGRAM

THE NATURE OF THE CLASS PROGRAM.—The particular application of the program discussed in the preceding chapters to the various units of organization must be carefully considered. No matter how good a program may be, unless there is specific assignment of certain parts of the program to the groups within the organization, it cannot function. The various details of the program must be divided on the basis of the unit that can best handle them. Then that unit must be made responsible. In this chapter we propose to deal with the part of the program which the organized class should carry.

The class represents the strategic point in instruction. Without adequate instruction the whole program must fail. Thus we must hold the class responsible for this part of the program. There has been a tendency in recent years to swing away from the class and to center attention on the larger unit, the department. Some people have advocated reducing the work of the class to a harmless minimum. The

fact remains that the tendency in educational practice is ever in the direction of smaller classes and groups. It would be a pity to see the church take up the idea of large group work, when the public school is making every effort to reduce the size of classes. We shall hold that the class ought to be the center of all instruction, whether on Sunday or week-day. It has the possibilities which no other group in the whole church has of doing this work effectively in units small enough to touch the individual.

Expressional activity can only be handled well in small groups. Activity cannot be provided for large groups, in which many will have to watch others act. Expressional activity, as well as instruction, is designed first for the individual's own life. It must be administered very largely through the class, since the class is the smallest unit.

The development of the devotional life as the foundation of real worship must start in some small informal unit. There was a time when the family performed this work. To-day it seems to be left undone. As a result, young people are growing up without learning to pray or to fill their lives with vital religious truth. We have tried to help the situation in church, but without much success. We need teachers who can step into the deserted places of the parents and begin the foundations of a deep personal Christian life.

The class can do this very well indeed. My own experience has proved it.

Thus we find the class taking a major part of the educational program that we had outlined. It must go still further, however. The class exists as the means of maintaining contact between the individual boy or girl and the church life. No hard and fast program can automatically meet the needs of human beings until some plan of individualizing it is found. The class is invaluable at this point. We must never get to the place where we treat young people like bolts and cogs in a machine. Overhead officers cannot maintain close personal contacts with young people; this must be left to the teacher and the class. Effective organization demands that this responsibility be definitely located with the leaders of smallest groups.

In this connection, the value of fellowship is important. Boys and girls can enjoy a common social life in small like-minded groups. As they grow older they can be included in larger groups without complete loss. A study of the comradeship groups of young people will show that they are limited in number. The small unit can have the common experience of working together, whereas the large unit must be divided between workers and watchers. The building of this bond of fellowship among groups of young people can be done only by the class.

Effective organization in any institution defines responsibility and makes some one accountable for every individual in it. The church often expects the pastor to do all this work. Such a thing is utterly impossible. We must have a type of organization which will link every person, old or young, with the church life. Proper class work and responsibility can do this.

From this formidable list of responsibilities it will be seen that the class must occupy a very important position in the work among young people. The loss of any one of these six types of work will mean a reduction in the efficiency of the whole program. The greatest increase in efficiency in our educational program must come in the class. The class must carry the major part of the whole work, with young people acting as the center of instruction, as the pivot of expressional activity, and as the foundation builder of worship.

The Sunday Session of the Class.—The traditional Sunday session of the class will always have a large place in the life of the young people's group. It naturally revolves around study and teaching, but it will also have other correlated factors. The old idea of handling a class must be revised. Modern methods of teaching must replace inadequate ones. New plans of leading young people must take effect. It may be

best to go into the details of a class session on Sunday to illustrate.

Coming from the assembly, the class will be called to order by the president. This elected officer has been designated to lead the group. Next, there should be a very short period of devotions led by the class members. I have found this very valuable. The department session does provide worship, but the group touch of short devotions is worth much. It certainly is an opportunity for training in prayer and in the leading of devotions. This is a part of the teacher's task. Immediately after the devotions, the minutes may be read. Then will come such business, reports, announcements, and plans as may be necessary. This feature must be held down to the minimum. The lesson ought to have not less than twenty minutes, preferably thirty. With proper coördination of class and department work, there is no reason why the class session cannot be forty-five minutes. The lesson naturally will be in charge of the teacher. At the close of the period, many classes have found value in a short ceremony. One class has a bit of poetry, another a pledge, another a Bible verse, another a verse of a song. A class of boys made a practice of forming a shoulder-to-shoulder circle and closing with prayer by a member or with sentence prayers by all.

This order is nothing more than a systematic method of doing the work necessary. It accomplishes the ideal of making class members very largely responsible for the program. Some teachers have unconsciously let the Sunday session seem to be a minor affair. It ought always to be the center of class life. It must have the dignity of being the chief time of meeting. The instruction will only have proper perspective when it motivates all other activity. The human contact of teacher and class members can never be replaced by any so-called efficiency scheme to handle large numbers. The Christian religion is one of personality. It must grow by the touch of personality on personality.

THE WEEK-DAY SESSION OF THE CLASS.—It apparently has been impossible to convince some church leaders that there is a need for anything more than a church service and class work on Sunday. Thus they show inability to see the real problem. Education takes time. Sunday cannot provide enough of it. Therefore we must complete our work during the week. There are three purposes of the week-day session of a class. They are fellowship, expressional activity, and study. They are as vital to the church as any part of its program, since through them young people must be brought to a fuller knowledge and appreciation of Christianity and of its world significance.

The time for week-day activities along these three lines must be arranged according to the particular plans to be carried out. One type of activity may be held in an afternoon, another in an evening. The thing to be done must determine the time of holding the session. Lack of flexibility in this respect will limit the whole life and program of the class. There are comparatively few things that can be done on Tuesday night at seven o'clock. A stated time is a handicap instead of a help. The regular Sunday meeting ought to be the fixed session around which all others revolve.

The week-day activity will be most valuable if the members of the class are given a large responsibility for their part of the work. This will add interest, but, more than that, it will provide opportunity for training in responsibility and leadership. The committee system of a class can become a veritable training-school for the membership.

There are certain dangers in handling class activities which should be noted. Many adults offer the week-day program to the class as a bribe. This has already been discussed,[1] but we may say that no person with an educational point of view would so handle this part of the work. We know that it is not necessary to bribe young people to do worth-while things. More-

[1] Cf. Chapter XII.

over, we have serious objections to a scheme of buying the interest or tolerance of adolescents.

Another danger that often threatens class programs during the week is monotony. This results either from allowing young people to work without help in making plans, or from the ignorance and negligence of the leader. Lack of variety has only one remedy, the enrichment of the program, which can be changed by study and particular attention.

The most frequent danger results from continual domination by the teacher. This will kill off any interest on the part of young people. They are seldom interested in what they have no part in. The teacher may enjoy doing all the work, but as a teacher he is not there to get enjoyment. He is put in his position because he has the ability to train young people. He is supposed to have all the practice necessary. Continual planning and doing by the teacher breed paternalism. Such a condition weakens both the giver and the receiver, because it has the wrong point of view. Young people must be led to choose and do the things which are right and best for them. The class ought to be conducted for the benefit of the members, not of the teacher.

Materials of a Week-Day Program.—What material shall go into the week-day program? The answer is simple. It should include all the necessary

material which cannot be carried out on Sunday. For one thing this means supplementing the present lesson material with further studies which will complete an adequate curriculum.[2] Missions, social applications, church organization, leadership training, and other special material must be handled this way. Some of this can come in observation and practical service. At any rate it is essential to the development of adolescents and must be included elsewhere.

The major part of expressional activity must be conducted by the class unit. This involves an adequate program of training and service which will develop young people as Christians.[3] Again, the training of the devotional and worship life will have its place in the week-day work of the class.[4] Fellowship opportunities will have their place. These include social times, trips, hikes, talks, conversations, and fun.[5] We have mentioned four types of material to be used in the week-day program of the class. There is no lack of content. The problem is chiefly one of planning a program that meets the needs.

Planning the Week-Day Program.—The particular planning of a detailed program must take into consideration the age, interests, and daily life of the

[2] Cf. Chapters X and XI.
[3] Cf. Chapter XII.
[4] Cf. Chapter XIII.
[5] Cf. bibliography at end of the chapter.

group. Standardized programs break down at this point. The three factors we have mentioned will modify any general plan that could be made. The actual needs of no two groups are just alike. The leader must study his own group to find what is necessary and what may be omitted. The young people themselves are able to help in defining their needs. They will require perspective and information, but with these they will be able to plan more wisely. Age will always necessitate modification in plans. Interests of the group will set limits to activity. A wealthy group can do one thing, a poor group another; no doubt different sets of activities will be needed. All these things must be considered.

The value of definite goals or aims in this work is seldom recognized. Most classes are going, but they know no goal. Of course, the class ought to work out its aims and apply them to its own situation. The aims ought to be big ideals; while the goals within these aims could well be set for a year or six months or a month. Such exactness makes progress a possibility, because all can see what is being done toward the end that is set.

The place of the teacher-leader in all this may not be apparent. We have said that young people ought to plan and carry out the work as far as possible. We believe this thoroughly. We also believe that the

teacher's place is that of guiding and directing all the work. This involves working through others, which is far more difficult than doing the work. The teacher in this capacity must think and plan ahead of the group. He must clear the way so that the plans may be carried out. He will have to act as a stabilizer, slowing the officers down or spurring them on. All this involves infinite patience. The result is worth while, however, for in the end we shall have a generation of young people who have learned by teaching and activity as well.

In a preceding chapter,[6] we have referred to the ideal of balance. This ought also to apply to the planning of activities. Balance does not mean having the same number of each kind of activity. Adding another half-dozen to what is already disproportionate does not make for symmetry; the lopsidedness is still there. Balance means study of what exists, and then the planning of those activities which will fill up deficiencies and tone down heavy places, in the end achieving a balanced life. A convenient and accurate method of estimating balance or lack of it is by a study on the basis of physical, social, mental, and religious development. A real knowledge of a boy or girl will give any leader an idea of weakness and strength. Though it may not be absolutely accurate to measure

[6] Cf. Chapter XII.

by one's own opinion, it will be a valuable way to determine conditions. On this basis the teacher can help a class to see its failures in the light of possibilities of development.

Equipment for the Week-Way Program.—I talked, some time ago, to a man who spoke glowingly of what he would like to do in his church. He finished with the statement, "But you know I can't do anything without some equipment." The most pathetic part of it all was that that man had one of the playgrounds of the nation in the very county in which he lives. This is but one illustration of the equipment fad that has struck our churches. Some equipment is necessary, but people played long before they had gymnasiums. They played at pantomime without stage and property. Equipment for the week-day program is the home, playground, road, factory, and any other place where people come together. We need to remember that the normal life of young people is largely out of doors. The gymnasium was a substitute for the toughening work of the farm and shop. It is too often substituted in the lives of boys and girls for the body-building exercise of athletics and tramping. The boys and girls of pioneer days needed no artificial activity to develop them in body or mind or soul. Washington and Lincoln are great examples of this fact.

Very often equipment is a handicap rather than an advantage. It requires expert supervision and careful direction. Most churches will never be able to afford this.

When there is indoor equipment, such as a gymnasium and club-rooms, it will need attention. Proper care of the paraphernalia is necessary. Adequate cleaning, so as to insure health, is an extra load. A gymnasium without shower-baths and lockers is more often a danger than a help, because of the exposure resulting from improper care of the body after exercise. Club-rooms are expensive to maintain because they require materials with which to work. It can be seen that the subsequent demands of equipment are so heavy that few churches can use them. God's great out-of-doors is always available; so is the life of men all around us. These really contain the ideal equipment for activity. Let no rural church mourn because it lacks artificial equipment; rather let the city church, which must have a substitute for normal life, do its best with elaborate equipment.

The Class Program and Week-Day Schools of Religion.—The new development of the week-day school and the apparent conflict of the programs of the week-day school and the organized class may need a word. Week-day schools arose because there was a need of more instruction of a better nature. They

are still in the experimental stage, but they are proving their value in supplying more thorough knowledge of religious things. They represent the effort of a group of men to help the church solve its problem.

Some have felt that the church has not failed so much in supplying information as in making that knowledge function in conduct. More skilful teaching will help the problem, but there is great need for a method that will attack the problem of conduct directly. The organized class program of the past has been an attempt of another group to meet this need. We must not have competition between these two groups of leaders. The two answers are for the same problem.

The contribution of the organized class program cannot be passed over lightly. It came at a time when little or nothing was done in this field. It laid the foundations of the present theory of expressional activity. It rescued young people from a teacher-dictated program and set up a program of coöperative activity as the ideal.

The purposes of the week-day school are the supplying of adequate instruction and the direct teaching of conduct. The purposes of class activity are to supplement the present curriculum, to provide expressional activity, to start the training in worship and devotion, and to provide fellowship of Christian

young people. It would seem that these are complementary. Correlation is no doubt necessary. It must come in unifying the materials of instruction and if necessary in setting limits for each. Then, there must be coördination of expressional activity where the week-day school attempts such work. Finally, administrative features must be geared into each other. There must be no clashing of time and place in the efforts of either. In this respect both have proper claims to certain time. One has no right to all the best time at the expense of the other.

The future of these two parts of the work means much to the church. In the last twelve years of widespread use of the class week-day program, the church has seen its value. In the more recent, but very important, development of week-day schools, some real progress has been seen. The challenge to leaders on both sides is to unite their efforts so that the greatest good may result for young people and the church.

The Changing Emphasis of the Class Program. —All young people's leaders recognize that there must be a changing emphasis in the class program as it is used in the three adolescent groups. Among boys and girls, the class life will be the chief interest. It will require much direction by the leader. The program must be broadly inclusive of all phases of activity. During middle adolescence, there will be less emphasis

on the class program, though it will still be important. For older boys and girls the program will need to fit the particular type of life they are living. The school group has one demand. The employed group needs other help. The program will become specialized. With this the work of the leader will be less noticeable. It will still need to be careful, but more work will be done through older boys and girls. In the later period, the departmental emphasis ought to be the more important. Very likely the classes will be only convenient teaching groups or elective units. The program of the class must fit into vocational interests and needs. The work of the leader must be that of coaching rather than directing. A leader must remember that the change from early adolescence to later adolescence is the change from childhood to maturity.

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CHAPTER XV

THE DEPARTMENTAL PROGRAM

The department is a new unit in young people's work. There is still much ignorance about its work and the program it should use. Since it is the latest development, there have been difficulties in planning a program for it. Few people have been able to think in terms of a department in its true sense. To most leaders it is only a large class. Such a mistake in thinking leads to trouble in the program. We find it very necessary, therefore, to consider this point carefully.

THE NATURE OF THE DEPARTMENT PROGRAM.—There are six very clear-out purposes in the work of the department. First, the department must be the vital point in the program of worship. It was first used for this purpose and still has this for its chief work. The department gives opportunity for assemblies of a more formal sort where graded worship may be used to good advantage. This is a valuable contribution. The need of worship for the three age-groups in adolescence is apparent. It has been rather fully discussed in a preceding chapter.[1]

[1] Cf. Chapter XIII.

The second purpose is bridging the gap between class units and the larger body of the church. It has not been unusual to find men and women who object to the class on the ground that it breeds self-centered cliques. This is often true, but it is the result of the way the class is used rather of the idea itself. There has always been a need for some unit that would make a business of connecting the classes with the larger life of the church. This the department can do.

Another contribution of the department is the development of a common spirit among the young people of the church. Such a spirit has been generally lacking. There is seldom an *esprit de corps* to be found among church young people. The answer is found in the way they have been scattered throughout the institution. They have had no representative unit through which they could speak and work. This can become a highly important factor in church life.

The fourth purpose is to enlist young people in the life of the church. Young people have been given opportunity to join the church, but there is little beyond that for them to do. If there is a department which functions as the section of the church that touches young people of various ages, they will feel an interest and a responsibility. This unit seeks to represent the church to young people, at the same time providing them a means of serving the church.

Another purpose is to bring young people into contact with community coöperative movements. Through these, young people may keep in touch with great forces at work in the world. Through them, they may have opportunity of helping to change conditions and improve mankind. This is an important detail in the broadening horizon of young people. The chance for unselfish service is the secret of development.

Finally, the department is planned to be a unit in the administration of the work of religious education. It has proved to be impossible to group children, young people, and adults together and achieve results. The separation of children's departments proved a success. The division must be carried further now, so that young people may also be properly handled. This reason alone, if there were no others, would be enough to justify the creation of a department.

Worship and Devotion.—The program of worship and devotion will be a very large part of the whole work. This has been discussed previously.[2] We have found that it should be planned and handled by officers and committees. The exact details may vary according to age and ability. There must always be a recognition that worship is a vital part of the educational program. The purpose behind graded worship must

[2] Cf. Chapter XIII.

always be educational. We have also observed the necessity for coherence and continuity in the programs, singly and in series. This is necessary to attain our objectives. Then, there is a need of unity in all parts of the program as they are carried out. The Sunday morning and Sunday evening meetings ought to be bound together. There can very easily be formal worship in the morning and informal devotion around the same theme at night. Both kinds would thus be given a proper presentation. Sunday evening could lay valuable foundations for worship also. The materials of worship and devotion have already been discussed. Suffice it to say that literature, art, music, and the greatest religious material should go into these programs.

Cultivating the Life of the Department.—We might designate this work as that of building an *esprit de corps*. To attain best results, the task should be planned and carried out by the young people through a designated committee. This committee will vary in number from five to seven. It ought not to be too large nor yet too small. It is not necessary to have every class represented, although the proper distribution of committee members through several classes will materially aid its work.

Roughly, this committee exists to plan and do anything which will bind the common sentiments and

aspirations of young people together. There will be cliques to weld into one working unit. The union of these will best be accomplished in worth-while tasks that take all the effort of every group. Thus will adolescents learn to work together. Some of the types of work are listed below:

(1) Fellowship and social life.
(2) Class rivalry and competition.
(3) Inter-class coöperation.
(4) Educational and informational plans.
(5) Vocational talks.
(6) Health education.
(7) Personal service.
(8) Department paper, bulletins, etc.

This merely gives a sketchy idea of what can be undertaken. The limits of the work have never been touched.

Developing Interest and Participation in Church Life.—The work planned in this phase of the program is vitally essential to the development of future church members. Like the preceding type of work, it ought to be planned and conducted by a committee of young people. The same suggestion given for membership on the department life committee holds here also. The need of this work is apparent in every church. The deacons and elders and vestrymen and stewards elected in the Protestant churches are a good example of how little men and women know about

the work of the church. I cannot believe that they know what to do and that they neglect their duties. I have a very strong belief that few, if any, church officials understand what is expected of them or what they should do. This, after all, is the result of the old policy of refusing to give young people a place where they might learn. The generation which grows up with no interest or participation cannot do anything but fail in the administration of the church when adult responsibility comes. What we seek here is a method of informing and training young people to take an active interest in church life.

Some of the activities are as follows:

(1) Advertising and promotion of attendance at regular meetings.

(2) Stimulating church membership.

(3) Sharing in the church budget (canvassing every member).

(4) Interest and participation in the extension work of the church (church branch or mission, social relief, etc.).

(5) Special service to church and officers.

(6) Interest and support of denomination and its work.

(7) Missionary information and participation.

This kind of work offers young people and their leaders a unique opportunity to hasten the day when

members will know their church and be proud of it. The success of this work means an intelligent church membership. That, in turn, brings greater progress.

STIMULATING INTEREST AND PARTICIPATION IN COMMUNITY LIFE.—A committee of young people in the department should have charge of this work. Its task is that of informing young people about community and world movements and then training them in cooperative community enterprises, especially those of a religious nature. This is a prerequisite to the day of successful coöperative effort. A generation ago denominations were fighting each other. In the last few years they have been trying to learn to work together. Repeatedly they have found unconscious attitudes that have spoiled all their hopes. Lack of knowledge of cooperation has been responsible for some of this. Behind it all is a more serious handicap; namely, the past training to small loyalties which fight against others even in united effort. Petty rivalry and small politics have destroyed the work of years. The day of complete coöperation can never come until young people have been trained to work together.

Some suggestions for this work are:

(1) Interest department in community welfare.

(2) Participate in welfare campaigns, etc.

(3) Participate officially in young people's community councils and their work.

(4) Attend community religious conferences for young people, etc.

(5) Promote community training courses.

(6) Broaden viewpoint of young people by special information on nation and world movements.

(7) Maintain interest in civic welfare.

These are not theoretical suggestions. I have seen them used with practical results. There are communities which for ten years have been training their young people in this work. These towns, cities, and rural districts—for all are included—are pushing forward to-day under the leadership of the young people just trained to new achievements in coöperation.

Executive and Administrative Work.—Adults have entirely handled for many years the executive and administrative work. There are bothersome details that involve executive skill. Most young people are entirely ignorant of the work that is never seen and yet must be done by officers. In an earlier chapter [3] on organization we expressed the opinion that the officers of the department should be young people elected by the group. Under this arrangement these officers should also cope with the details of administration.

An executive committee for the department should consist of officers, committee chairmen, class presi-

[3] Cf. Chapter VIII.

dents, and class teachers. It will be wise to invite the pastor, director of religious education, or general superintendent to sit in the meetings. Such a committee represents every essential point of view in the department. It will be able to plan wisely and to carry out the plans systematically.

The work of the committee will be the making and carrying out of general plans for the department, consideration of class problems, records and reports, general efficiency of the department, and the relation of the department to the other administrative units in the church. Special plans will constantly demand consideration. The routine of the department must be carefully studied and developed. For this type of general work only an executive committee can accomplish effective results. Moreover, membership on this committee will be a veritable training-school in which future church officers are prepared.

In this work, it will be essential for the advisory superintendent to plan and open the way for the young people who are officers. It ought not to be an absolute dead weight on their shoulders. Certain problems will have to be taken care of entirely by the adult adviser. Personal relations between officers will require skilful handling. He will have to protect the young people from intolerance on the part of the adults.

In all this he will have the point of view of developing leadership for the church.

Curriculum and Teachers.—The problems of curriculum and teachers must be handled almost entirely by the advisory superintendent. In the older departments, however, young people will assume a fuller responsibility. In the boys' and girls' department the advisory superintendent will have to do all the work of this nature. In the older boys' and girls' department the executive committee could well handle it. In the young men's and women's department either the executive committee or a special committee on curriculum should deal with this work. My experience has led me to know that young people are not intolerant. They are quick to realize their limitations and to ask for help. If they can be helped to think of these problems, the whole department will benefit from their participation.

The advantages of this method of enlisting the interest and help of young people in the matter of curriculum and teachers are apparent. Young people will feel that lessons and teachers are theirs, rather than thrust upon them by others. The coöperation of officers with adult teachers will be finer. The needs of young people will be met in better fashion, because the curriculum and teachers will proceed directly from the

young people. There will also be a spur to the teachers. By reason of seeing young people actively at work with the problems of the department, the teachers will work harder. They will also have the feeling that they must work or they will be overtaken. In either case an incentive will be present.

Dangers in the Department Program.—There are naturally certain things which must be watched. The wise leader anticipates these and guards against them. The first danger is a common one and is very difficult to clear up when it has arisen. It consists of friction between class and department in their programs. Such a situation is the result of bad personal adjustments or else of failure on the part of the leader to differentiate between the purposes of the two programs. We need to remember that there are really not two programs at all. There is only one, carried out in two or more parts. The class must have its distinctive contribution to make. In this it must be protected from inroads by the department. The reverse is also true. The happiest way to prevent friction is to draw the line exactly and then to see that the division is kept. The most common source of trouble arises from the faulty use of committees so that they overlap on the class work. The committees suggested in this chapter will afford the greatest

possible opportunity to avoid trouble. We can recommend them as practicable from experience.

A second danger is the loss of the individual in the larger group. Excessive emphasis on purely social activities for the department will cause unrest. In any large group where individuals become uncomfortable they drop out. One person's absence is not easily noticed in a large group. The class is protected from some of this danger by reason of its smaller size. Special attention will be needed to make sure that individuals shall not be lost in a large program.

Perhaps the greatest danger is the tendency to develop a program that is nothing more than a series of superficial stunts. This may be the result of a plan some leaders have advocated; namely, the use of whole classes as department committees for a month or two months. The continual change causes rivalry. Each class wants to introduce something more novel than its predecessor. In the scramble which will result in the course of a year or more, committee work will be nothing but stunts. There will be little or no relation between the work of a committee for one month with that of a committee for another. Such a situation cannot be defended as educational.

A fourth danger will be a false emphasis on numbers. There are some people who have a mania for numbers. Nothing small is good; anything large is

admirable. If there are only fifty young people in the community and every one of them is included, the work is 100 per cent more effective than if some one has five hundred out of a thousand. We must touch all, but we must do more than touch them. Number is one phase, but effectiveness is even more important. In our zeal for numbers let us not lose sight of real purposes.

THE DEPARTMENT AND THE YOUNG PEOPLE'S SOCIETY.—A storm in religious education has recently been raging over the department and the young people's society. There is no use of denying that there is friction between the two types of organization and program. As long as the Sunday-school is set at one extreme and other organizations at the other, with no relation between them, it cannot be otherwise. We have argued for a department that will include every phase of work for a particular age-group of young people. We shall maintain this throughout.

The Sunday-school department sprang up to meet a need, even as the young people's societies did. There was something needed by adolescents which no group was providing. This situation has brought many organizations into being. Our hope is now that in the future, as new work is developed, it will be included in the existing program instead of starting a new organization to complicate the church confusion.

The present loss of effort through dissipated energy in trying to maintain every kind of a specified organization in one church is appalling. Since the church is responsible for the entire religious education of children and young people, it has a right to step in and determine what shall be done. Our citizens have a right to say what kind of schools they shall have. So the members of the church have a right to say what shall be done for their young people. The present need is for patient coöperation and Christian grace where there is conflict. In the future we are entitled to look to the time when our young people shall have an efficient organization carrying a complete program of real educational values. When that day comes we will be able to make progress.

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CHAPTER XVI

TEACHING YOUNG PEOPLE

THE SIGNIFICANCE OF TEACHING.—The foundation value of teaching has been recognized in schools, industry, politics, and in fact almost everywhere but the church. It seems strange that teaching should have experienced so much difficulty in the Christian churches above all. Time and again, new leaders have had to fight to bring the church back to its true purpose. The last forty years have witnessed just such a struggle. In this time only a little progress has been made toward bringing the church to realize the importance of teaching. There are those who still look upon preaching as the center of church work.

A study of Christianity will reveal that it is above all a teaching religion. By this I mean that teaching is at the root of the whole plan. Jesus refused to be called a politician or a priest or a social reformer. He chose to be a teacher of common folk. When men came to Him they called him "Teacher." He was a teacher to His disciples as well. That phase of His work seemed to occupy first importance in the eyes of

the men who gave us the stories of His life. Jesus' methods were those of a teacher. He swayed crowds, but He did it through truth, not the sweep of oratory. No one can study the life of Jesus and not find teaching the central aim of His life.

Furthermore, the first great popularizer of Christianity among the Gentiles was a trained scholar and teacher. Rabbi Saul, as Paul was known, was a teacher in training and temperament. Many of the greatest leaders of the Christian church have been teachers in fact and in method. In spite of all this the Christian church is organized around a pulpit. Its teaching work is crowded into as small a place as possible. The leaders of our churches evidently pin their faith on preaching. Students for the ministry are trained to preach, to make addresses. Very few theological schools have more than a superficial course or two which will fit them to deal intelligently with teaching. Conditions are changing slowly, but the vast majority of the ministers in the churches to-day have been taught that their work centers about the pulpit. Most of them have never questioned the truth of the statement. The recent movement in religious education is not an awakening of the clergy. The laymen have started a new day. The trained teachers of the public schools have turned their attention to the work so long neglected by the ministry. As the move-

ment increases, preachers are being roused more and more. They discover how inadequate their training is, and many of the younger men are impatient with the schools from which they were graduated for equipping them so poorly. The ministry of the next generation must be trained to know and understand the teaching work of the church. This is being recognized more and more by the heads of theological schools throughout the United States.

The key-note of the present day is education. Never was the school leader as popular as he is to-day. He is in demand in industry and politics. This is perhaps due to a realization that life is a steady process of growth. The teacher has known this for long years. He alone is ready to cope with a new science that turns the world upside down. The recent "invasion" of the college and university by thousands of young people who are demanding an education is significant. The schools of the nation are not perfect, but people recognize in them the way to lives of greater usefulness. The agitation for better schools and longer compulsory attendance shows the trend of popular sentiment.

This feeling has also affected the churches. There is an increasing demand for men and women who are trained directors of religious education. The church leaders of the country are talking in terms of educa-

tion. There is hardly a public speaker in the religious world who is not using pedagogical terms. Plans and programs are put forth in the language and style of the teacher. Down to the smallest Sunday-school, the plans and methods of a generation of promotion and organization are passing into one of teaching and educational method.

In the present agitation for adequate program of religious education, teaching is always looked upon as the heart of the process. Our professions have been much more convincing than our actions. Sunday-school teachers have been exhorted to do great work. They have been told that they are the keystone of the religious life of the church. But we have given them no equipment. They must try to teach in church pews with no tables, chairs, blackboards, or maps. They must use one room in common with all the other grades. They must use lesson material that is often an insult to an intelligent teacher. At the whim of an untrained superintendent their time is cut short. A wandering visitor is given the lesson time. All of these practices are too familiar to need more than mention. We must quit fooling ourselves. It is high time that we took our own statements seriously.

It will be recalled that in the educational program outlined in the earlier part of this book, knowledge was put at the base of the whole process. Teaching, then,

becomes the foundation method in religious education. We find no short cut that will allow for years of waste, then a sudden turning about and a full endowment of the individual with power to teach and lead. Neither does one get ability to teach by the simple process of growing old. A person needs more than a desire to teach and a Christian way of talking. To get results we must have well-trained teachers who know their material and methods and understand the young people whom they are to teach.

As long as Christianity remains as it is, teaching must be the very foundation of all religious development. It was started by a teacher. It was characterized by teaching methods. Its great leaders have been teachers. Its fundamental ideals are educational. The church is coming to see the facts in their real light. Past generations did not understand the significance of Christianity because they attempted to interpret it in terms of pagan notions. Men tried to ascribe all things to God. Those who were to be saved were elected by divine decree. Little did it matter what a person did. Such a doctrine left no place for teaching. Leaders have magnified the mysterious. In fact, God works through natural, orderly law a million times oftener than he uses short cuts. A miracle, after all, is not so much a test of faith as is the orderly process of life from day to day. No

scientist builds a law on one occurrence, but this has been the custom of religionists. The theologian loses himself from life and the daily knowledge of men. Thereby he conjures up mysterious ways and methods in which he says God acts. Even so did conversion become his whole purpose. With the revivalist's idea prevailing, there could be no place for teaching. True religion, it was said, was a thing of the spirit, not of knowledge. So we might go on. Theological theorists have continually built up notions which destroyed the very methods by which Jesus accomplished His work. And all the time common people have taught and trained their children in the religion of life. The training of the Christian home and school has saved Christianity for us, in spite of the theologian. When changing conditions came into the home, religious life began to break down. There is not a preacher who is not willing to blame the home for this situation. Yet the preachers fail to see that when the teaching broke down in the home and school the church had a responsibility to meet by taking up the burden herself. In the interim, religious conditions have become worse. The challenge to the church is to return to the methods of the Master it professes to follow. A living church must be a teaching church.

Teaching Methods.—There is no lack of material in the field of teaching. There are far better discus-

sions of the details of recitation than we could give here. Method has been well handled and may be studied by any one who will read. In this chapter I have only one purpose, namely, to take up the various methods of teaching which are advocated. I do this because I believe it will be helpful to the teacher of young people to have these methods evaluated from the point of view of their use with young people.

The *exegetical method,* which is not recognized in any standard work on education, is perhaps the most commonly used. It is the plan of reading a verse and then explaining it, reading the next verse and explaining it, and so on. It probably originated with people who could not read and therefore had little ability to think. With the uniform lessons, begun fifty years ago, this was the plan of lesson helps. Any older person will remember the old-style quarterlies and their characteristic lesson exposition. When graded lessons came into use a teacher explained her trouble to me: "Why, you can't even read all the verses in a lesson, let alone explaining them." The new type of lesson disrupted the style of teaching. This was the chief cause of criticism. It may be said that it was a boon that such a disturbing factor should come.

The exegetical method may have its uses in the careful analysis of content-matter by scholarly men. It may be necessary to paraphrase passages to make

them understood. This must all be done with a view to finding the actual message of the book or chapter. The danger of this method in unskilled hands is that passages wrenched from their context will be twisted to mean what the writer never did mean. All of us have seen this done. By shifting emphasis or omitting words and phrases it is not difficult to reconstruct the Bible to agree with one's own warped notions. There is no doubt that this is the source of some of our grotesque illusions about what is in the Bible. The isms and fads in religion all originate from a false method of interpretation or from a partial truth. This method ought never to be used, unless the difficulty of the passage requires elucidation. Then it ought merely to be the first step toward understanding the message of the whole section. I might say that this method has never been well received by young people. It bores them beyond endurance.

Our next method is the *lecture*. At the outset, let us say that there are times when this must be used. We must admit, however, that it is sadly overworked in the Sunday-schools of the world. The popularity of the lecture method is easy to explain. It is the nearest thing to preaching that we have. Since the preacher was the only leader of religion that most people saw, they tried to emulate him when they taught. Moreover, the thing an untrained or unpre-

pared teacher fears most of all is a question. By using the lecture method one can avoid all this trouble. Furthermore, the old lesson helps and companion notes stimulated the use of this method. They have much material in the way of outlines and illustration without any suggestions of how it could be used in any other way than a sermon or lecture. The old coaching classes, or rather "priming periods," when the minister taught the lesson to the teachers so that they could teach pupils, were practically all lecture. It was natural that the teacher should do the same thing. Everything seemed to conspire to force the teacher to this method.

The lecture is very valuable in the hands of a skilled teacher. Certain types of lessons will require something of this method. In advanced courses it may be necessary to use lectures to provide information for further discussion. A skilful lecturer is far different from the rank and file of teachers. They fail to see the dangers and precautions that are necessary. They also fail to understand that the lecture method is by far the most difficult for the boy or girl. It is beyond the ability of the vast majority of people to follow lectures. Most of us must see a thing to comprehend it; few of us can hear all of it. This means that a very large part of everything that is said in a

lecture is lost. The waste is beyond belief. This fact, if no other, should compel us to avoid the lecture so far as possible.

When the lecture must be used, our problem must be that of making what we say understandable. There are practical means of doing this. The college teacher uses a blackboard almost continually. It will be valuable to put the skeleton of what is said on the board. This gives the eye a chance to see. Diagrams are valuable if they are not too intricate or far-fetched. Some teachers have the outline of what they are to say duplicated so that every member of the class may follow it. Even the best of these aids cannot make this method a generally accepted one with young people. Adults may like it. Young people are at the time of life when activity is appealing. They must have something in which they can participate actively. On the whole, we may say that this method may be used when no other method is possible. It ought never to be the regular custom with young people.

The third method is the *story*. So much of an inspirational and sentimental nature has been said about the story that it is hard to speak of it plainly. There is little doubt that the story has been an effective method in the hands of a master teacher. Some of the greatest teachers in the world's history have

used it. When it is skilfully used it has the value of combining abstract truth with fact so that neither is lost. This requires infinite practice and skill.

The recent story fad, as advocated by some workers with young people, is very often a carry-over from children's methods. However well it may work with the younger group, we have some misgivings as to its efficacy with adolescents. The popular reason behind the use of the story is the attempt to interest and amuse rather than to instruct. The story as usually used purports to be interesting and instructive. The wave of freedom in educational theory gave us much of this notion. It led some of the uninitiated to the notion that all education must be sugar-coated; i.e., the boy or girl must not do anything he does not wish to do. The result of this in the church has been the extreme of amusement. We have had much loose talk about the educational advantages of movies, dramas, and the like. Some of it is true; much is chatter. It is perfectly natural that the story advocates should go to an extreme. Some would have us believe that there was no religious education without the story. I must admit that I am conservative in my conviction that the conscious part of education is more important than the unconscious. My experience proves to me that there is no truth in the idea that a boy gets no good out of anything when he knows he is getting

it. Yet that is the position of many men and women. Unconscious education does not instil control into experience.

There are definite limits to the story. It serves admirably for illustrative purposes. This means of making a fact live is well recognized. It ought to be used far more than it is. The danger is that a story may present an analogy which is faulty, or which breaks down when pushed too far. Children may not push a story to its ridiculous extreme. I have heard young people do so repeatedly. Very often the analogy is artificial. In such a case the true situation becomes evident, much to the confusion of the user. The greatest fault we must charge against story-tellers as they work with young people is their use of original stories. Literature abounds with stories of utmost beauty and tremendous power. These have been little used. The tendency has been to use threadbare material that has been culled out of newspapers and magazines or invented by some person as a source of revenue. The pity of it all is that story-tellers fail to appreciate the rare significance of the great literature of the world, which is far more powerful as an instrument, beautiful enough to be art, and tremendous in its appeal to the finest in human achievement.

The story is valuable, but it needs to be safeguarded.

It ought not to supplant conscious educative processes so far as to make young people a set of passive listeners. It will be valuable only as the particular story has literary merit and beauty. It ought to be used, but used only when it is the best plan available. The story-vending teacher of young people will soon spoil the method, and the intelligence of the hearers as well. As in many things, discriminating use of the story is valuable, abuse is dangerous.

Another method has been gaining popular favor with many leaders. It is called the *discussion* method. Some men have called it the Socratic method. It has the same idea that Socrates used, but it is not often so well handled. In the discussion method, the teacher is supposed to ask leading questions which will start discussion. After the discussion is started he simply guides the thought. There is no plan more interesting to young people. Their love of argument is so strong that they cannot resist. The discussion implies two things hard to find in many churches. First, it involves more reading and study for the teacher than any other method. Then it demands study on the part of the pupil if the discussion is to be of value. The most difficult part of all is that it requires clear and logical thinking. The ability of the teacher will be taxed to the limit. When a

teacher once becomes skilful in the use of this method it is a most valuable one.

It is pedagogically sound. It involves thinking on the part of the pupil. It keeps attention and interest with the necessity for fewer precautions than any other plan. It stimulates study and research. It has the great value of giving young people a tempting sample of the subject, so that they will go on of their own accord to study. The difficulties ought to be stated also. First, there is the danger of wandering from the subject. Not many teachers can keep a discussion from being lost in blind alleys. A teacher must see the first symptoms of digression and nip them in the bud. Stopping a full-blown argument that has gone from the subject is not always easy. Then, much of the discussion has no purpose and arrives at no goal. A merry-go-round argument is worth nothing. There are men who advocate as the ideal way of teaching boys the precipitation of an argument and the deduction of a moral teaching from it. This is no method for a curriculum. It may amuse the soap-box fans or the hot-stove audience. It has no educational value. It has been too popular in our Sunday-schools. The third difficulty is that discussion presupposes knowledge of a considerable degree. Arguments in the field of religion and ethics

involve such a wide range of knowledge that few people can properly direct them. The danger of misdirected arguments is evident. In conclusion, we can say that the discussion method is highly desirable, but it will probably have to be limited to advanced groups with unusual teachers.

The *report* method has gained favor lately. It is a plan of assigning various parts of the lesson to class members for study and report. Sometimes the class is divided into committees or groups to work out a report. This plan has value in capitalizing the interest in special study. The spur of excelling will drive some to work. Others will be shamed into study by fear of ridicule. Some very excellent work has been done by teachers with this plan. It has often been used to introduce a class to the habit of studying the lesson individually. There is one trouble with this plan. It gives only fragmentary knowledge of the subject. This will not be a handicap in some courses, but in others it will be too great a disadvantage to be overcome.

The *socialized recitation* has been promoted a great deal lately. In this plan, pupils are put in control of the work. One of them teaches or presides. Others have special duties. The aim has been to throw the burden of maintaining discipline and attention on class members. It is really an attempt to create interest

artificially. It has had its appeal. There is novelty in seeing classmates as teachers. There is always fun in coöperative effort. Some teachers have had good success with this plan. Others have failed miserably. If the purpose of this method is training the class to be teachers, no one will question the idea. There is grave doubt in the minds of some educators of the wisdom of displacing a trained teacher with immature and untrained young people. There will be waste motion. Time will be lost in non-essential details. Mistakes will be frequent. All these the teacher must counterbalance. The most difficult problem to overcome is the pupil's lack of perspective. The teacher has the background and ability to see the lesson from the point of view of ultimate aims and purposes. Without this, lessons may lose their effectiveness and value. The method may be used at times. It has very serious limitations, however.

The much discussed *project* method is the last to be considered. Such a haze of ignorance hangs over this plan that most people do not understand it. Some leaders who employ catchwords have labeled everything projects. The educational use of project is an organization of curriculum material rather than a method of teaching.[1] Simply stated, it seeks to or-

[1] Cf. McMurry, "Organizing the Curriculum," Chapters II, III, and IV.

ganize information about living centers which will vitalize knowledge. The first use of projects was in agricultural education, where knowledge was put to practical use in farm management. A class raised stock or cultivated grain or fruit in connection with their academic work. The value of this can be seen at once. The same idea has been applied to industrial education in shops. As the method developed, the process was reversed. A problem was stated; then the necessary information was mustered; then practical work was done. This gave interest and direction to the work outlined. Educational leaders have tried to use the same method in other types of education with varying degrees of success.

Certain religious leaders have used "project" to mean hand-work. This is stretching the term. Others have made it shelter the most aimless kind of speculations in social problems. Still others would include every kind of solution of a problem under the term "project." It is only the abuse of a valuable educational term by those who have heard the word but do not understand its significance. In its truest form a project involves two things: namely, systematic instruction or gathering of information, and then the application of that knowledge to practical ends for the purposes of laboratory demonstration. I shall

hold to the original educational use of the term. The inaccurate meanings must be clarified and revised.

The project method is more difficult than most people realize. It requires tremendous work and study by the teacher. He or she must work ahead to find source material, as well as opportunities for laboratory work. This is not impossible, but it is taxing. Then, a teacher must have an almost unlimited amount of material to which he can send the class. The problem can be stated, but the sources from which information can be gleaned must be available. The assembling of this and the practical application are sure to take much time, but they have value. We may conclude that this method can be used in some instances with great effect. Sometimes it will not be usable. At any rate, it is a method for the expert to develop further before all teachers can use it.

This very hasty survey of the various methods now advocated in teaching young people is far from complete. It is intended as a guide rather than an exhaustive study. The common-sense attitude for a teacher to take toward all these methods is that of becoming acquainted with them all and from them developing what he can use to the best advantage. All methods cannot be used on all lessons. There will need to be a varying use of methods as the material to be

taught changes. Above all things, let the teacher be the master of method, not the slave to it.

Special Considerations in Teaching Christianity.—In certain ways our problem of teaching in religious education differs slightly from the same problem of teaching in the schools. Our aim is not knowledge so much as a change in conduct and ideals. It is possible to get knowledge by reading books or by personal study. Schools do not offer the only means to an education, but they do afford the best. In the teaching of Christianity the personality of the teacher is of the utmost importance. Christianity is a way of living. The teacher must live as he teaches. This is not always demanded of teachers in other fields. Christianity concerns the whole of life; other types of education touch only parts. Thus it is that the personality of the teacher is a large factor. Dr. Edward Increase Bosworth of Oberlin has called Christianity the "contagion of personality." It is that indeed. Christianity has spread in just that way. From person to person it has gone and will go. Personality, therefore, must be a fundamental qualification of the teacher of Christianity.

In the second place, the teacher will need clear-cut statements of aims. Before it is possible to do anything, we must know what we are trying to do. Much of our religious teaching has missed the mark because

it has been too general. A good man is one who does good things. One cannot be good in general and bad in particular things. So it is with teaching; the teacher must know what he is striving for. He must see it as the goal, and the lessons as the steps toward the goal. The more explicitly our aims are stated, the more definite and exact can be our methods of achieving them.

A third consideration strikes at the root of all religious teaching. We must have accurate exegesis of the text. We have already referred to the slovenly fashion in which many of us make any verse say what we desire it to say. The teacher of Christianity must study the text in the light of its historical setting. Why was this written? Who wrote it? What was he doing at the time? To whom was it written? When did it appear? These and many other questions must be answered. We must be true to the original meaning. What we find in the Bible was said or written to a particular person or group of persons, at a particular time, for a particular purpose, by a particular man. He meant one thing, not two or three or five. In our teaching we must be sure to find that one thing. Text-juggling is a dangerous practice. Proof-texts are unstable. Our only way of teaching is to tell the truth. There is no reason to apologize for truth. Truth will free a person from ignorance and

trouble, because it tells him what is right. If I had the power to do one thing for the teachers of our churches, it would be to burn into their minds just this: "Teach the truth!" The only reason we have a right to teach is that by giving young people knowledge of facts we may open life up to them.

A fourth consideration is the danger of generalizing in applications. The old-style Sunday-school lessons were not greatly different from the Æsop fable. In the mind of most teachers is the idea that every lesson must be applied. Application as it is defined in the method of the recitation, originally by Herbart, does not mean the laying down of rules of conduct. Yet it is from this that most teachers get the idea that application of this kind is necessary. Drawing a moral continually is offensive and is easily taken as a slight to the intelligence of the hearer. We need to recognize that there may be much informational material necessary before a general rule of conduct can be drawn. Too much of our Old Testament teaching has involved negative applications, which are bad policy. Less emphasis on this worn-out feature of teaching will produce better results.

In Christian teaching none of us know too much of the problem. Teacher and pupil must be searchers after truth. The teacher who would be dogmatic is

spoiling his greatest recommendation. A teacher need not know all truth. He is rather a guide in the discovery of truth. We need more of the spirit the scientist uses in his research. We need his passion for facts, his willingness to change his theories in the light of new evidence. After all, this is the spirit of Christianity.

Finally, the teacher of Christianity must have a true perspective of life and religion. It is dangerous to use a teacher who is educated but not sound in his thinking. The soil of false religions has been prepared often by teachers who have no perspective of life. There are those who have fads and reforms by which they interpret life. From these, young people should be protected. Adolescents have a right to a look at all of life through their own eyes or the eyes of a leader who is not wearing smoked glasses. Essential values must be determined by the individual after he has had knowledge of facts. We ought to ask that every teacher present the facts and teachings of Christianity without any coloring. If they are true, young people will not be led astray. If they lack truth, no amount of coloring will ever hold them fast. We need have no fear. The life and teachings of Jesus have persisted through nineteen centuries. They have revolutionized life. They have opened up new channels of thought

and action to the world. The wise teacher needs only to state the facts and allow the young people to see the full significance of the truth.

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CHAPTER XVII

CHRISTIAN DECISION

VITAL IMPORTANCE OF CHRISTIAN DECISION.—We have defined religious education as the introduction of control into experience in terms of a religious ideal. To us that ideal is Christian. Our ultimate objective is to lead young people to a conscious knowledge and acceptance of Jesus the Christ and His ideals for the world. We may provide knowledge of religious things and seek to develop habits, but eventually the time comes when every individual must take the reins of his own life. When that time comes, religious education should have given him the basis of Christian control. We cannot hope to protect young people from all the evil and distress in the world. We can hope and plan that they shall meet difficulty and sorrow and then triumph over them. We cannot control their environment to protect them from bad influences, but we can help them to establish a set of ideals in their lives which will control all their conduct.

In recent years we have had much talk about the building of habits that will last throughout life. Per-

haps some habits do persist through life, but man might well be distinguished for his ability to make and break habits. In fact it is this possibility which makes education possible. Yet some people have been trying to build a program which would set up habits and train the individual to be Christian automatically. No matter how we cultivate habits the time will come when we can no longer guide the life of a boy or girl. Then he must take control of the situation. This may be a conscious, deliberate step, or it may be thrust upon him by circumstance. At any rate there is a time in every person's life when he passes from the control of other people and becomes responsible for his own actions. At this time, or perhaps before, there must be a conscious choice of ideals. Until that deliberate choice comes, the task is not well started. When the decision is made to follow the Christ, the work is far from done. The active training is still ahead. Every program of religious education must provide for this conscious knowledge and acceptance of Christian ideals.

When this decision is made it ought to be so significant that the individual might even feel as if he had started a new way of living. Of course, it will be so if he has made a false start and then turned. Around the decision to become Christian the church ought to throw the beauty and power of the finest in

dramatic art. Declaration of this intention before the church and joining with those who have made the same decision should be a thing which will live forever in his memory. Lodges have understood the technique of creating a powerful stimulus in their ritual. Few initiates ever forget certain words and ceremonies. The medieval church understood the significance of public declaration. The dedication of a knight or an army to a holy task was impressive and spectacular. The consecration of the young man who was about to become a knight, the vigil of watch and prayer, the sanctifying of his arms, all these were such powerful incidents that they held many a man true to his original purpose. Of such a nature should be dedication to Christian purpose and joining the church. The fixing of the step in the mind of the individual is of utmost importance.

There is little use in arguing about the necessity of church membership. There is always the argument that certain men have not joined the church in the past. Leaving all that to another to deal with, let us admit frankly that when a person is trying to live up to an ideal it will be his best help to associate with people who have the same ideal. So it is in the professions, in politics, in military life. Why should a young man handicap himself in his Christian life by avoiding those who have the same aim? There is no

reason for refusing to join the church, except that one does not wish to be Christian. The pastor, the officers, the creed, the organization make little difference. If the central purpose is there, we have a common bond. Young people ought to feel that it is the logical step to join the church after they have decided to be Christian.

Peculiar Significance to Adolescents.—It has long been known that the period between twelve and twenty-four is the time of decision. The studies of Dr. Starbuck showed the sixteenth year as the peak of the wave. Other studies have shown about the same situation. In one study, data showed that 81.9 per cent of conversion occur between the ages of twelve and twenty-four. In other words, four out of every five make their decision in the period of adolescence. During the years of early adolescence, 20.5 per cent made their decisions, and 29.1 per cent decided in middle adolescent years. In the last six years of adolescence, 32.3 per cent made decisions. Only 4.9 per cent made decisions after the twenty-fourth year. The significance of these statistics is evident. The burden of the whole work falls on the shoulders of the young people's workers. What we fail to do will probably never be done. Such a fact leads us to very serious consideration of the responsibility.

If we had no data of this nature we should still be

able to see the importance of adolescence in the making of decisions. It is young people who make life choices. Theirs is the period when there is enough development for this to be done. The choice of life work or vocation is made then. It is a step of unusual importance. Then as a rule the choice of a life companion comes at this time. Practically 95 per cent of all the marriages are among those who are in later adolescence. The decision is a momentous one to the individual and to the race. It is natural that the choice of ideals should come with it. Put all these together and we have a combination of the three greatest decisions in life. The young people's worker must face them all.

Then, adolescence is a time of training. Colleges and universities deal with those who are in later adolescence. Professional training comes at this period. Business training and experience come at the same time. In school or in shop, young men and women are receiving their training for what they expect to do in life. This is the logical time for them to take their training to be Christian leaders in the church. Little training will be given after maturity sets in. The work necessary immediately after Christian decision is naturally done with young people. The program is built for that purpose. Consequently decision should logically come at this time.

PRESENTING CHRISTIANITY TO YOUNG PEOPLE.—No task in young people's work is so often avoided by workers as presenting the challenge of Christianity. Yet no opportunity is finer. Probably the trouble arises from a lack of information of how it should be done, along with the feeling that it is such a delicate personal matter that one naturally shrinks from it. The problem is not so impossible, however. If the leader understands young people, there is no reason to hesitate.

In the following paragraphs, the particular material is gathered which will be valuable for the worker to remember in this connection. We shall consider this according to the age-groups. Let us offer another warning against too much generalizing. Young people will differ widely, but we can only give general material which will be most likely to apply to the individuals in the designated groups.

The significant characteristics of boys and girls (12-13-14) are as follows:

Rapid physical growth.
Development of social instinct.
Emulation of an ideal person or hero.
Discovery of individuality.
Resentment against authority.
Deepening desire for spiritual life.

Realization of a personal God.

Understanding of real prayer.

With these in mind the appeal of Christianity to boys and girls is Jesus as the ideal hero. The romance and wonder of His courage and fearlessness, the outrageous treatment of Him by the Jewish leaders, and His steadfast devotion to His purpose are enough to fire any boy or girl to great deeds. Then Christianity may be presented as following such a leader as Jesus. At the same time our religion is one that will challenge the highest and best in the individual. It asks nothing small and easy. It holds up the greatest and hardest task men ever attempted. Moreover, being a Christian is living up to the opportunity to help others. The Christian really serves God when he helps his neighbor. To the boys and girls of this age, the church is the body of men and women who seek God as He is revealed through Jesus the Christ and who express this quest through their efforts to establish the Kingdom in the hearts of men. The church is the group that has taken up the work of Jesus among men.

The particularly significant characteristics of older boys and girls (15-16-17) are:

Heightened emotional life.

Enthusiasm for the ideal.

Passion for a "good time" and "social success."

Longing for a comrade or confidant.

Love of beauty.
Desire to do sacrificial or heroic service.
Delight in opportunity for leadership.
Personal knowledge of God as a help.
Choice of life work.

The appeal of Christianity to this group of older boys and girls is varied. To many who have felt the need of help in attaining their ideals, dependence on God for personal help in living up to ideals will be of value. To others the sacrifice and heroism of Jesus will be a challenge. Many will respond to the opportunity for service to others. Then there will be the appeal of association with those who seek the highest and best in life. The most universal appeal will be the dedication of life to high purpose. All of these must be personalized for the individual. No general challenge or appeal will reach all.

The significant characteristics of young men and women (18-24 inclusive) are the following:

Intense bodily impulses.
Doubt and readjustment in thinking.
Rational control of life.
Mating instinct, home-making.
Realization of life's responsibilities.
Readjustment of ideals to facts.
Sifting of personal religious beliefs and convictions.

Willing consideration of self-sacrificing life of service.

Christianity will appeal to these young men and women according to their knowledge and experience. There will be the challenge to control the body by Christian ideals. The call to follow the truth as Jesus did will demand attention. Some will see the need of founding the new home with a fine Christian atmosphere. Others will reason through to conclusions that are cold and deliberate, coming to the conviction that the Christian interpretation of life is the true one. Some will see Christianity as the challenge to stand for the courage of one's convictions. Many will see in Christianity the opportunity to throw one's life into unselfish service of mankind. There will not be one appeal but many to young men and women.

Methods of Stimulating Christian Decision.—There has been no more popular theme than that of winning young people to Christianity. The church has been given countless ways of doing this work. Some have been quick and supposedly easy; others have been extravagant in time and effort. Practically every organization has invented its own way to accomplish the results. The variety of methods is amazing. We shall take up six of the best known. These seem to be typical of most of the plans in the field to-day. The difference is in name only in some cases. One of

the most generally used methods will be omitted. The revival or evangelistic meeting is ostensibly a method for adults. It does not take into consideration the special needs of young people. Of course evangelistic meetings count much on young people. Many of the conversions credited are those of young people who would have become Christians through regular channels. We recognize that the revival may be necessary in some situations, but it is always an emergency method to try to make slight compensation for poor work through past years. Since we are not concerned with adult work or rescue work, but rather a program which will avoid the conditions which make evangelistic meetings a necessity, we shall not discuss the use of this plan.

The general Sunday-school method of winning Christian decision is the *decision day*. The idea of centering all the forces of the school on this phase of the work is excellent. The way in which such a day is planned and carried out is the cause of dissatisfaction. As it is generally used, the whole school was gathered together on one Sunday. The pastor, superintendent, or a special speaker harangued children and young people. Pathetic or tragic stories were told to increase the emotional tension. With sentiment at its highest, an invitation was given to stand or come forward to signify the decision to be saved. Then came

a period of pleading and threatening with music and singing. The extremes to which the performance continued depended on the leadership. I have seen comparatively sane and quiet decision days, but the times preachers tell about are the strenuous ones. There are three serious objections to this method. In the first place, the general appeal is wasteful. It attempts what students of young people know is not possible. There is no one appeal to all adolescents. The whole matter is a personal one, and young people rebel against parading their feelings. In the second place, such a plan fails to take into account the need of the personal touch. As far as I can see, Jesus never tried wholesale methods. His emphasis was ever on the personal touch of life on life. Christianity is based on this scheme of things. Wholesale methods do violence to the Christian message. Finally, the pressure of public opinion which is used in these meetings is dangerous. With parents and teachers looking on, and perhaps urging quietly, how can a boy or girl make a decision which will be sane and reasonable and his own? The feeling of being left out makes many take public steps of which they have no idea. Such a method ought to be used only with extreme caution. I have seldom attended a decision day from which I have not gone with a feeling of humiliation as I remembered the program and its possible detrimental results.

The accepted method of many churches is the *confirmation class.* By the very nature of the rules of membership this is necessary. Very often these classes are of great value. They prepare the boy or girl for the step, by supplying knowledge of its significance. This is a proper procedure. The danger of this method is that it should get to be a mere form. A pastor will have to fight to keep these classes alive and vital. It is such an old story to him that he forgets its unique nature for the young people. Then, also, this type of a class may take boys and girls when they reach an accepted age, whether they desire to do so or not. They may be too young or too old. There is little doubt that it fails to reach the group of young people who are not part of the church already. This method may be used with great value, if properly safeguarded.

The *pastor's class* is a recent modification of the confirmation idea by those Protestant churches which do not require confirmation. The success or failure of this plan is chiefly in its manner of recruiting. This has seldom been well worked out. The idea often frightens many young people or their parents. Pastors have trouble knowing what to teach. There is another thing that may be said. The work that is usually taken up in these classes could very well come after the decision rather than before. The period of

training follows the joining of any organization. There is no doubt that this method has much value and should be developed further. This is a suggestion rather than a criticism, however.

In the last few years many *special campaigns* for enlisting young peolpe to work at this task have been invented. The "Win-One" and "Win-My-Chum" and similar plans propose to set young people to work persuading other young people to become Christian and join the church. The value of setting young people at this task is apparent. It is the type of activity which will help both groups. The young Christian will be further convinced of the value of his religion, while those who are not Christian will be inclined to think favorably of it because other young people are in earnest about the matter. In general, there are two mistakes made in these plans. The social pressure is made very heavy. Too often the young people who are carrying on the work resort to the use of social pressure. The sweep of the mass becomes the reason for taking a step. There are some people who argue that it makes no difference how a boy or girl is brought to take the step, and that it is the step that is important. I wish I could believe this; the teaching and winning of Christians would be much easier. It could be easily done by terrorizing the community and forcing decision. The whole teaching

of Christianity is against such a procedure, however. No Christian can believe in such a barbarous notion. There is a further danger in these campaigns. The emphasis may often be misplaced. Often the campaign becomes a game to see who will win. Workers are so insistent that they use any kind of a subterfuge to wheedle another into signing a card. Religion is presented as a cheap, easy thing, very comparable to a mail-order medicine. The beauty and the serious nature of the step are lost in the jam of a campaign. Such a situation is unfortunate for all concerned. The emptiness will become apparent later to the detriment of all. Such campaigns should be carefully planned and safeguarded to the limit.

The *Inner Circle* and *Secret Service* are different applications of the same method of quiet work in winning young people. They involve a secret group of young people with the express purpose of getting young people to join them in their attempt to live Christian lives and to win others to this ideal. The secret and quiet work will avoid most of the troubles we have already noted in the campaigns. There will be dignity and respect for personal feelings. The attempt to win other young people may not always be wisely undertaken, but that is nothing against the method. The one danger is that those within the secret group may acquire a "holier-than-thou" attitude

toward others. This would defeat the whole purpose of the work. There have been such groups that have become so sanctimonious and snooping in their misguided attempts that the idea of becoming a Christian has been spoiled. The guidance of a wise leader may be able to overbalance this danger and make the method valuable.

The most effective plan, when all is said and done, is *personal work*. It is the Christian way and in fact the only truly effective way. It capitalizes personality. The whole matter of considering Christianity and making a decision becomes a matter of personal conversation for the two people who are concerned. The person most capable of dealing with certain individuals will be used to the best advantage. The danger of this method is in its planning. Without proper organization, personal work may become hit and miss. Unless a systematic plan of reaching every one is worked out this method may fail. The organization is not difficult, however. With the organization advocated in this volume, the teacher can be made responsible for the members of his class; the advisory superintendent will check up with the teachers and help in any special way necessary; the director of religious education and the pastor will check up with all departments. Thus by using the existing organization the whole matter can very easily be handled with no

extra machinery. This without doubt is the best way available.

Steps in Winning Christian Decision.—In winning Christian decision, as in all other forms of work, it is necessary to know something of the proper procedure. Effective work can only come with careful and deliberate plans. There seem to be three steps in the winning of young people to make decisions to be Christian; namely, preparation, challenge, and conservation. Let us consider these separately.

In the preparation, there must be the imparting of definite information about Christianity and its meaning to young people. If the work of religious education is done well in the church, this foundation will be laid. It may be necessary to center on the salient points for the purpose of preparing young people to think along the proper lines. Beyond this teaching of information, there must be personal contacts. A stranger can do little with young people. No one has a better opportunity to talk to young people than their parents or teachers. The daily contacts have carried their weight. Life will influence life. The closer the personal relation, the better will be the real task of getting the decision. Useless talk and appeal will not be lugged in. Friends can go straight to the bottom of a matter with directness. The last part of the preparation will be the special occasion which gives

peculiar significance to special work. Many things we might do every day are left undone until some noteworthy event puts us on our mettle. No part of the year is better than the Lenten season. Thoughts naturally go to things religious. This might well be the time when special effort is made.

The second step is the challenge. To be effective this must be personal and individual. The first principle which ought to guide any one who is trying to interest another in high ideals is that of consideration. The only way to be fair is to keep the whole matter private. The very nature of religion is so. Then, the challenge which will last and produce results is the one which appeals to the person's reason. The young person who rationally decides to become a Christian has the conviction grown from quiet thinking. He is far more stable than the person who is swept by emotion. If the decision is made from force of sentiment or emotion, the next powerful emotion will swing another way. The experience of the church ought to teach us a lesson in this connection. It is a law of life that what is costly in thought or effort is highly valued. A Christian decision ought to be consciously the result of hard, searching thought and wilful choice. Such a decision is the only stable one. Moreover, it gives the individual the confidence that there is nothing tricky about the matter. If the truth is stated and

explained without pressure there will always be a feeling of satisfaction that the case is good. By all means, let the challenge carry with it the natural conclusion of a public stand after the decision. We owe it to every young person to help him make the decision in such a way that it will have the best chance to persist. A public profession will help to fix it in his own mind, and at the same time his friends and others will know what they may expect from him. This will be no small advantage in the task of living in a Christian way.

A step often omitted by the church is that of conservation. If a boy or girl has become a Christian and a church member we have a duty to help him start properly. First, there is the need of knowledge about new responsibilities and duties. This is usually neglected. The information must be given personally or in a group by some one whom the young people trust. The pastor or director could do this to good advantage. I would put the pastor first if he could adapt himself to young people. The next step is active participation in church life. The quicker resolution is transferred to action the surer we shall be that the decision will last. Special work for the church that is worth while will be of help to new Christians. Great purposes ought to be crystallized into action lest they die of disuse. The third need is material to help the

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growth of the new Christian conviction. Personal devotions must be established and enriched if the inner life is to be a growing one. This means that there must be information about what is to be done and how to do it. Help in the way of Bible readings and great inspirational literature ought to be put into the hands of young people. The final step is comradeship and association with other Christians. If necessary let there be a reception for new church members so that they can become acquainted with the members of the church. Moreover, there ought to be close contact between pastor or leader and the young people during the first months of this new way of living. Such a careful procedure will produce right results. It has been tried and proved. The eternal significance of Christian decision warrants such infinite attention to detail that no mistake will be made.

Special Consideration.—It may be well to touch a few vital points in connection with this subject. The first of these is the delicacy of adolescent attitudes to Christian ideals and beliefs. We must remember that young people have seen enough life to have found out that there is a difference between what some men profess and what they do. They probably have been "talked at" so much in their short lives that presenting Christianity like a scolding will be no recommendation for it. There is just enough dash and recklessness

in most adolescents to make them like to take a chance if hell and wickedness are painted too brilliantly. We have been making this a great appeal, but it has been a mistaken one. Becoming Christian is not for the purpose of saving your own soul, but rather for the sake of losing yourself in service to others. Adolescents will rise to the challenge of sacrificial service. They will do almost anything to help others, yet we have magnified the selfish side of escaping punishment. We need to remember further that at no time of life is there more unwillingness to speak of the things that are finest and noblest in life. A natural reticence keeps adolescents from tossing their ideals around carelessly. As a result many adults will not find it possible to talk on this subject. Young people will "open up" only to one whom they trust with everything. Confidence at this time is a great compliment.

The next thing we must consider is the place of tolerance. Nothing did so much harm to the churches as the fighting among themselves. Young people hate —and rightly—people who are so intolerant of others and their views that they denounce them in wholesale fashion. The fanatic or impossible reformer can never make any progress with young people. In actual fact the truth is so great that no one person can see all of it. I have no right to call another person a liar or hypocrite because his views do not exactly agree

with mine. Respect and toleration for his position are my duty to another when I believe that he is sincere and honest. This attitude will win young people.

The third thing I wish to speak of is the function of doubt. Much foam has been lashed up by idle talk about doubt. Leaders have shunned it as if it were evil. Young people were told that the fact that they doubted proved that there was evil at work in them. Now, when we think about the problem, we find that there is only one thing a person needs to fear; namely, that he shall become unable to see truth and understand it as it comes. Doubt is the very basis of science. It has been the foundation for philosophers and theologians. It has also been the enemy of false leaders who fear truth. To them doubt on the part of other people is dangerous. To the Christian doubt ought to be the fire which burns dross and leaves the pure gold of steadfast conviction and high purpose. Doubt is not a sign of innate wickedness, but rather of the ability of the human mind to reach out and test for itself. No belief will ever be worth much until it has gone through testing and has been really made a part of the person. Doubt is not to be branded as bad, but as a sign of individual thinking. We shall do well to help young people to think clearly as they go through this period. There is no need to

force them. Christianity is the truth. Truth cannot be held down.

From what we have just said it will be seen that the ideal or conviction is what we strive to establish. Environment cannot be controlled. Habits cannot be established so firmly that Christian action is automatic. There is only one solution. Into the life of young people must go the stuff out of which they can make for themselves ideals and convictions of highest worth. If we can help them to set up such ideals as the standard of their lives, we have accomplished a thing that will hold fast anywhere. Jesus' prayer for his disciples should be our guiding light:

I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.[2]

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CHAPTER XVIII

PROBLEMS OF ADMINISTRATION

The Administrative Staff of the Young People's Division.—The success of any organization will always depend on the administration of it. The major portion of administration rests with the staff of officers. Our first consideration, therefore, will be the personnel of the staff. There are four levels of officers in the young people's work in the church as we have outlined it: the overhead, the divisional officers, the departmental officers, and the class officers.

The overhead will include the pastor, the director of religious education or the superintendent of the church school, and other general officers, such as secretary and treasurer. The general work of religious education will be determined by them. Policies will be outlined, general plans made. Some one must be the coördinating head of all the work. Children's, young people's, and adult work must be balanced and fitted into a complete unit. This task must rest with the head of the church and the head of religious education in the church. The necessary officers to keep records

and administer finance must be general in authority in order to keep unity. These officers should be looked upon as the heads of the work but not as the autocrats of it. They have certain coördinating and initiating functions which must be carried on for the good of all.

The next group of officers is the divisional staff. If there is a paid director of young people's work he is the natural head of the whole work of the division. In the absence of a paid leader a volunteer worker will occupy this place. He will be coördinating head for all young people's work in the church. On his staff there may be assistants and supervisors. This staff will need to plan the work of the departments so that there will be the best type of work. Other groups must be integrated with the whole. If there are many activities the task will require much time and thought of an executive nature.

The departmental officers come close to the actual work. As we have already suggested in an earlier chapter, the officers will consist of young people elected and of an adult adviser. The connection with the overhead officers will have to be through the adult adviser. It ought to be stated here that in a small church where there can be only one separate group of young people the department officers will be eliminated. The divisional officers will do this work for all the adolescent groups in one. A large church ought

never to sacrifice efficiency in this way. Larger numbers demand more elaborate organization and more effective administration. The last level of administrative officers will be those of the class. The teacher acts as an adviser and with the other officers is responsible for the small group. Thus we have a complete system of officers from top to bottom. On these rests the future of the program.

With a small or large staff of administrative officers the most important task is creating an *esprit de corps.* The separate individuals with their own duties are prone to fall into individualistic ways of thinking and planning. For the success of the whole cause, they must think in terms of the entire work rather than their own. Personal relations will need to be happy. The best way to cultivate this spirit is through staff meetings. These meetings will have three purposes. They will discuss and decide upon plans. They will hear reports of work done. They will seek to develop the spirit and professional life of the members. Into every meeting should go something that will broaden the viewpoints and increase the knowledge of the group. A careful policy of holding worth-while staff meetings will insure a growing set of officers. Naturally the officers will develop a pride in common tasks as they develop plans together.

An executive officer must solve the problem of get-

ting results whether conditions are favorable or discouraging. Five principles ought to be kept in mind in this type of work:

(1) Define duties and responsibility exactly.

(2) Allow absolute freedom of individual initiative in working out details, with a policy of non-interference within the limits of work assigned.

(3) Maintain strict accountability for work done, letting the success or failure rest where it belongs.

(4) Hold to parallel relations among staff.

(5) Work through organization channels, never around them.

These rules are in accord with the best practice in executive work. Much of our administrative work is spoiled by continual dabbling in affairs on the part of overhead officers. There ought always to be every indication on the part of the head of a group that he trusts the staff and is working with it. No quarreling or disloyalty should be countenanced. There is only one place to make criticism; that is to the executive head, never to a fellow-officer. In any administrative work, each must trust the other in such a way that there is confidence in the result.

The election or appointment of the staff is often the key to the situation. The general overhead offi-

cers should be elected by the church. The next rank should be chosen or nominated by the persons or group to whom the officer is to be responsible. The order should be carried right on down. We have provided for the election of the young people's officers of class and department by the young people. This is valuable. The advisory superintendents will be the appointive officers who represent the overhead group. If the officer has no choice of those with whom he will work, he cannot be held entirely responsible for the results which follow. There must be unanimity in any staff with an exact knowledge of who is the responsible head.

The interrelations of the various staffs will be no small task. Everything that is done after an organization is built up should go through the accepted channels. Neither the pastor nor director can expect results if they short-circuit the lines they have helped to lay. Every officer must work through the proper channels. If the pastor wishes to have young people do something for him or the church, let him go to the proper officer. Whenever the head of a staff refuses to use his organization he destroys the confidence of the rank and file in his staff. The head must, furthermore, loyally uphold his inferiors. No gossip or criticism should be allowed between subordinates. If

it is important, it should go directly to the head. This is the only way to maintain a staff that can get work done.

Records.—Records in most churches are far from useful. There is an account of attendance and perhaps an inaccurate one of enrolment, but beyond that it is hard to find anything. In every school there ought to be four kinds of records. There ought to be a *permanent record* which will be cumulative. It ought to show personal data and information about the individual which is necessary to reveal his background. It must show his advancement in school and church. In connection with this, it ought to show his scholarship and attendance. Then, there will be special information which is valuable, such as the time of joining church, offices held, and ability. This will be a source of continual help to the church that has it. An intelligent handling of young people is dependent on such information.

The *class records* are the current records of the year. They will contain names and addresses, performance and attendance. Other information may be included. The class record ought to be the teacher's working book which shows what is done and the work of each individual. Simplicity ought to be the rule. Complicated patented systems have little value because few can understand them.

Records of the department will be a compilation of class records. These will be necessary for purposes of supervision. The *divisional records* will likewise be a compilation of the department records. These could well be worked out in graphs showing comparative efficiency of the groups. Such a plan would do much to visualize the work done and to provide for intelligent planning.

Reports.—Closely allied to the records will be the reports of the church. We are interested chiefly in the reports of the young people's work, but they should be in accord with the general plan. Let us say in this connection that a very thorough study of these problems has been published in the "Indiana Survey of Religious Education." [1] It is well worth careful consideration.

The teacher's weekly report to the department superintendent is the basis of the system. This report ought to include attendance and offering. It should give the names of absentees. This is necessary to keep accurate account of those who are being lost. New members or visitors should be noted. Any special information can be added. Many leaders recommend that the teachers be required to give an outline of the lesson taught. This may be too much for many officers to require. It leaves some doubts as to its usefulness.

[1] "Indiana Survey of Religious Education," Vol. I, pp. 333-353.

The department superintendent's report to the divisional superintendent or general secretary will be valuable. It should include total attendance and offering, names of absentees, new enrolments and dismissals, and special information that is necessary from time to time. Changes in personnel ought to be noted. Both these reports and the teacher's reports ought to be made weekly. They should be made on regular blanks so that they can be filed. Some people may wonder why it is necessary to have the names of absentees. This is the only way in which up-to-date information can be given to the pastor or director for special attention.

The department and divisional superintendents should be required to make written monthly reports in which they state exactly the condition of the unit they represent. New plans and needs ought to be brought to attention. These reports will allow the overhead officers to keep in close touch with the progress of the work. Moreover, they will automatically check up officers who have a tendency to procrastinate.

The director's reports to the committee on religious education and the general meeting of the church will summarize the salient points of the work and sketch the future tasks and needs. A report of this kind would do much to inform the membership of the church

of the accomplishments and demands of religious education. Records and reports alone cannot accomplish anything, but they can increase effectiveness in the church as well as in business.

SUPERVISION.—An important work in religious education is very often omitted. It is that of supervision. There is no doubt that it has a place, but most officers fear it because they know little about methods of supervision. Moreover, they are afraid that teachers will quit under too strenuous a plan of increasing work.

The supervision of instruction may require a special officer on the divisional staff in large churches. In small churches the regular officers can care for it. Such supervision involves the coaching of teachers, especially the new ones. It will mean personal interviews with teachers to find out what troubles are arising. Records and reports will be valuable in showing the effectiveness of teachers and work. There will be times when the whole teaching staff will have to be helped to solve some peculiarly difficult problem.

At times there may be the need of supervision of worship. This probably can be done by the superintendents of the divisions or the director. There will be a need of assistance in planning programs with those who are new to them. Materials will have to be provided for those who know nothing about them.

Coaching beginners or older workers with bad habits will produce good results. There is hardly a need for special supervisors in this type of work, except in very large churches.

Expressional activity will need considerable supervision. The regular superintendent may not have the time for it. In such a case special assistants in a department can render good service. The danger is that they will take the real work out of the hands of the teachers. There will be a place for suggestion in program, correlation, and checking up. Until this phase of the program is developed better than it is to-day, there is need of great care at this point.

Special types of supervision may be necessary in a large church. It may be music or recreation or other phases of the program. This will be more the need of an institutional church or a very large one than of the small church.

Grouping and Grading.—The classification of young people will be important to the success of the classes. In the smallest school, there ought to be recognition of the fundamental age-groups. Class lines ought not to go over the normal periods of adolescence without some specially good reason. The smallest class division ought to be boys and girls, older boys and girls, and young men and women.

As we increase in size of the group of young people,

division can be made by separating boys from girls. A sex separation is not a thing to be fought over. The question is how the most effective work can be accomplished. Whether or not the class can include boys and girls depends on the materials used, the expressional activities, and the teacher. I believe that the best results will generally follow when the sexes are separated for class work. Contacts will be provided in the department worship and activity. Since religion is a matter of living, the problems of boys and girls may be interpreted in a slightly different way. Therefore separation seems wiser. The more intelligent use of expressional activities will necessarily involve some kind of a separation in most cases.

The ideal grading is by age and congenial group considered together. Advancement in the public schools is a good index; it is not always a criterion of what ought to be done in the church, however. If a church is adequately organized for religious education it ought to be able to offer a complete system of graded instruction for each year. Within these years a division may be necessary where the number is large.

Promotion in the Sunday-schools has been largely a form. Pupils have been advanced, but not because they met tests or accomplished anything. The day should soon come when there are standards for advancement from one grade to another. This would

go a long way toward improving the work done. Of course, we shall always have the objections of those people who insist that the church school has no compulsion and therefore cannot do anything systematic. The weight of their arguments was lost long ago, however, when their prophecies failed to come true as progress was being made toward better work.

FINANCE AND BUDGET.—In a unified organization, there ought to be a central treasury and a single budget. There is no reason why most churches cannot make religious education an item in the church budget. The young people's work will naturally come in such a plan. A simple voucher system could be worked out easily to allow one treasurer to pay all bills and hold all money. A centralized purchasing plan is needed in most churches to eliminate the confusion of buying without order and upsetting the budget.

The expense budget does not involve many difficulties in making it one with the church, because the church ought to support its religious education anyway. The benevolences of the young people have been hopelessly confused. Most young people's groups have their own objects of giving, with the result that all is confusion. A united plan for the whole church is the most sensible way to handle it. The church benevolences are usually divided between boards on a pro rata basis. Special objects are often included

outside the denominational appropriations. If the particular items for young people can be included in the central treasury without being lost a large amount of waste effort will be saved. The young people can then make regular pledges to the church and pay them in the accepted way. Such a plan would raise the present method of giving out of the realm of petty nagging to scrape together a budget. The plan has been used to good advantage in many places. I am well aware of the fact that at least one denomination advocates that each class have a separate treasury and decide for itself where its money shall go. Apply this to a large church and imagine the confusion. There is no particular educational value in having the money held by a young person. The question of where it should go is not entirely within their ability. They ought to know where their money goes and be sure that it is being put into the best places, but to think that they can evaluate all the calls upon them is a bit preposterous. I know from experience something of the way every type of welfare organization tries to get its pittance from Sunday-schools. Many deserving organizations are lost in this indiscriminate contributing, and many very mediocre types of work are being kept up by ignorant contributors. Young people are in the period of training. They need training in giving as well as in other phases of the program.

Having a multitude of little budgets is not training but, instead, is a source of confusion. Educational procedure takes the most valuable and builds on it. So we must do in the church.

The curse of these multiplied budgets is evident in every church. They result in a continual nagging for money. Church people are patient beyond reason. Young people ought not to be exploited, however. An endless variety of budgets often means bad choice of benevolent objects.

The more serious trouble is the hopeless confusion in the minds of young people as to where their money is going. We shall have to confess that the church leaders have put an inordinate amount of emphasis on money-getting without considering educational values nor the future. We must change this idea and put first things first.

Equipment.—A description of the proper equipment for young people's work in a church is astounding to most people. Most leaders are fooling themselves and trying to fool others into thinking that a real educational program can be fully carried on without equipment. A one-room church is as inadequately equipped as a one-room school. We shall make no attempt here to find hope in poor equipment. We are interested in what we should have in order to accomplish worth-while results. The church which does not

have equipment must expect to compromise its program and handicap its leaders. The best work cannot be done without equipment.

A church should provide an adequate room for each department. This room should be fitted for departmental work. The use of a gymnasium or banquet-room will always be a handicap. A departmental room should have a piano, chairs, and table or desks for the platform, and convenient seating accommodations. Pictures and emblems will add much to the significance of the room to young people. Chairs will be far more useful than pews or benches for seating arrangement. The room can then be used for other purposes when necessary in the program. Of course, it will be valuable for the architecture and decoration of the room to be in keeping with the purposes of worship and fellowship.

The proper equipment for each class begins with a separate room. Most of our work has been done in very unsatisfactory conditions. It is remarkable that we have got any results. A separate room gives teacher and class a chance to work. The equipment of this room should include a table around which the class may work. The chairs should be suited for use at a table and convenient for writing. Such teaching materials as blackboards, maps, and reference-charts will be very valuable. Hooks or coat-racks will relieve

the class of the trouble of caring for wraps. This will also aid in securing better work.

If a church is able to supply further equipment beyond department and class-rooms for all, it may install a gymnasium or play-room. Social rooms might also be supplied. These are luxuries, however. They are not absolutely essential to the central aim of religious education, but they are valuable aids to work. The church which seeks to use a gymnasium will need adequate and trained supervision to insure its proper use. This adds a large amount to the regular budget of the church.

The extra equipment which many churches might have is outdoors. An adjoining lot of land will be more useful than a gymnasium. It can be used the year around. Proper provision can be made for all ages. Upkeep is small. There may be some churches that are able to establish a summer camp for the members. This will necessitate expense, but it will be exceedingly valuable summer equipment. Many churches are using a camp during the whole year since winter sports are claiming much interest.

The problem of equipment is a difficult one at any time. It is hard to persuade many people that present-day equipment ought to be any better than that of fifty years ago. There is a tendency to use modern methods in business, in schools, on farms, but

never in the church. Sometimes the very men who are aggressive business leaders fail to use their ability in handling the affairs of the church. We must come to a new realization of the importance of young people, before we shall make the progress necessary.

Large and Small Church Adjustments.—As we have sketched the ideal in administration and program as well as in organization, many readers will feel the hopelessness of the situation of their own church. That should not be the case. We can only be true to ideals and principles when we state the work in terms of what ought to be, not what is. Local church leaders must recognize that there is no ideal situation in the world. No matter where we go there must be adjustment and compromise. The nearest approach to the ideal will be made by the large, well-equipped church. This is in the nature of things. The large school system can be handled on a much larger and more elaborate scale than a small one. This does not mean that plans are made for large churches only. Such an unthinking criticism is often made. With the ideal stated the church must come as near to that ideal as possible.

The small church must compromise on departmental grouping, on equipment, and on program. Putting two departments together may be the only thing possible in your church, but that does not make it ideal.

Inferior results must naturally follow inferior arrangements. Many churches with mediocre equipment are not using their plant wisely. If rooms are scarce, let departments meet at different times. It has been done in schools, in business, and in churches. Sometimes big rooms are used by small groups. In a situation where there is not enough equipment, the solution should be worked out on the basis of the neediest group. No one department should be sacrificed, unless it is necessary. When compromise is imperative the less important should give way to the more essential.

The larger church has a disadvantage which the small church avoids easily. It is the difficulty of multiplying details of organization and program and yet avoiding pure mechanism. In a large institution there is continual danger of losing the personal element. This is the ghost that stalks large organizations. It takes wise guidance and careful checking to avoid waste from this inherent weakness of all large bodies.

No matter what the size of the church, let us understand that organization and program remain the same in principle. The rural worker who understands the fundamentals of young people's work will be able to handle a large church as soon as he learns the people and their ways. The director of a large church can go into the small church and do as effective work as

he did in the city. Let us quit talking about rural organizations and city organizations, rural program and city program. Both have the same aims and principles. They differ only in minor application.

Administrative Adjustments in Departments.—Every administrative officer will face the problem of adjusting the program to the particular department in which he is to work. There is no universal rule. Each department program must be made to suit the needs of the age-group. Study of young people will help in this. Local conditions can only be understood by observation.

We need to recognize that there is a changing emphasis in the work of the young people's division. From the early period to the later is a change from the small group to the large. The class is the first consideration for boys and girls. It ought to be less binding than the department for young people. Young people pass from the time when they need close supervision and much help to the time when they can enjoy profitably very wide freedom. This must be recognized in every phase of the program. The alacrity with which young people will be able to advance will vary according to the individuals. The emphasis in curriculum will pass from prescribed course to electives. Boys and girls need prescribed work until they have had enough background to choose wisely. Older

boys and girls are not entirely prepared, but they can be given some latitude in choosing. Young men and women ought to be able to choose what they need from a group of courses offered. They will need counsel but not dictation.

The aim in all this adjustment ought to be put before us repeatedly. We seek to develop the individual so that he may be of the greatest use to society and to the church. If that aim is consistently in our minds and we seek to meet it honestly at all times, most of the problems of administration will be easily handled.

Inaugurating Developments or New Plans.—Many workers make the mistake of rushing into new things headlong, before a careful study is made. This is wasteful and destroys confidence. The greatest danger to the progressive advance of young people's work is the use of half-baked or half-assimilated plans. We need to understand that a new idea is of no more use to us before we know it for ourselves than food that we cannot digest. A plan that sounds good at first hearing may prove to be empty after further study of it. We ought to be so sure that we are getting the worth-while things that we take extra time to examine everything which comes before us.

The first step in initiating a new plan is thoroughly familiarizing the persons involved with it. Not only

the leader must understand it; every one who must work through it needs to know the details of the plan. There should be ample time for study and discussion of it. If possible it is well to see the plan in action. There is no time saved if a plan is rushed through and then developments prove that it is of little value. The feeling against new plans will grow to dangerous proportions after one or two failures.

When the plan is understood and is satisfactory to all those concerned, the details should be very carefully planned. Anything new will take more than the usual time and attention. Every one needs to know just how things will work. If that can be made certain, success is far more probable.

Next is the securing of a fair trial. Many a good idea has been killed by nagging those who are trying. Some people refuse to vote either way, reserving for themselves the right to make their judgments later. They usually do it at the time when they should be helping. A new plan should have the active support of all who are in the direct operation of it, and it should have the loyal backing of every one else. Adequate preparations will be necessary. They ought to be planned to the minutest detail. The leadership and equipment necessary ought to be provided before, not after the plan is launched. Some churches run along by lucky accident, leaving everything to chance. The

law of averages proves that they will have equal chances of failing and succeeding.

When the plan has been operating, there should be a careful check-up to see that it is working properly and producing results. Unnecessary friction should be eliminated. Future troubles can be anticipated and side-tracked. The whole operation can be speeded up.

As this new development becomes a working fact, the problem of integrating it with old organizations and customs will be evident. Tradition says that things have been done. New arrangements demand change. People will fall into old habits and old phraseology. All this will require time. Some people never seem to learn to change their ideas of language. We still have men talking about the "infant class." And there are people who talk of the "teen age." Time will change all of these, but it takes a long time. Young people's leaders need to remember over and over again that the Mississippi Delta was not made in a day. True progress comes slowly, but it must come surely.[2]

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CHAPTER XIX

LEADERSHIP THE CRUX OF THE PROGRAM

DEPENDENCE OF ORGANIZATION ON LEADERS.—No organization rises higher than its leaders. In spite of the fact that time and effort are expended to perfect an organization, the truth remains that mere machinery never accomplished anything. We may go to the business world and see many examples of this. The same organization with one president succeeds, and with another fails dismally. There is no secret virtue in mere organization. Of itself it cannot insure success. The organization is only the means through which a leader works.

An automatic headless organization has never been invented. Rich men have mourned over that fact many times. Great captains of industry have swept through life gloriously. They have built up a great organization which has been praised and held up as an example. Yet when that leader turns over to his son the organization which is so perfect, the decline comes rapidly. In the last five years an example of this occurred which shows the power of a leader. Two men had built up

a nationally known business. Its reputation and success was established. They became interested in a western hobby and gave less and less attention to business. Still they held the reins and kept the road. Finally they decided that some younger man whom they trusted could run this well-built organization, leaving them free to spend more time with their hobby. Dismissing the great business from their minds, they played for two years. When they were called back to the business, they found that their perfect organization had gone to the edge of bankruptcy. No fraudulent schemes did it; no crime was involved; just the lack of a leader pushed the business into the column of failures. Then, to prove our point further, these men came back to their business and rebuilt it. Today it is well on the road to success, although it had to go through the trial of bankruptcy. This is not one incident. Thousands can be given of similar cases. An organization without a leader is hopeless.

Leaders determine the rise and growth of any organization. Political parties rise and fall as great leaders appear or drop out. Certain men have been the personification of great movements. Think of the Reformation and you think of Luther. American independence brings to us the name of Washington. Freedom and union means Lincoln. So it has gone at all times. The organization may exist without a

leader, but it never functions. Let a leader step to the helm, and the whole mechanism takes new life. That leader may be a stranger, but if he has the stuff of leadership in him the organization responds. Show me the leader of the organization, and I will tell you how far that organization will go.

People are slow to learn that electing a man to an office never makes him a leader. It may put him in the place of leadership, but he will be like sounding brass and a clanging cymbal. In political life we have learned this again and again. In business you may find thousands of examples. In religious work, the instances abound. There are hundreds of good ideas lost because of the lack of a leader. A great idea and a poor leader can never succeed. No matter what the idea may be, the poor leadership will kill all possibility. With this fact before us, we might easily become pessimistic. Only the short-sighted man weeps over the situation, however. The material for leadership is all around us. What we need to do is to make sure that enough leaders shall be produced to man the organization. The day of putting gold braid on a man and saying that he is a leader is gone. Being a great man's son is no warrant for success. Leadership is more than clothes or money or heredity or "pull." Leadership is knowledge that is effective in life.

Leaders and the Program.—If the organization is dependent on leadership, the program is even more so. In the first place, the program of any organization is conceived by leaders. It takes more than an ordinary man to see far enough and clear enough to lay out a plan for achieving a goal. The rank and file potter along the ruts and wonder at the mystery by which great men predict developments of the future and lay plans to meet them. What one of us has not stood humbly in the presence of some great man wondering how he saw ahead and did what has made him famous? Yet we often forget in our zeal for organization that programs do not drop from the sky or grow with the trees of the forest. They come from the human mind of some leader who thinks clearly and deeply.

Leaders not only conceive the program, but they also are the prime factors in promoting and spreading it. The popularizing of a program requires as much genius as the originating of an idea. Often the originator lacks the ability for promotion, and the kernel of a great idea lies dormant until a genius at promotion finds it and makes it grow. The present popularity of religious education is due to the consummate genius of certain leaders. Some of them have never held secretarial positions or official titles. Such things matter little to a leader. The agitation

against slavery and the sale of intoxicating liquor required the same thing. The issues remained for years as harmless as any reformer's ideas could be. Suddenly they sprang to life, and people thought about them. The secret was that great leaders caught up the ideas and popularized them.

We shall generalize correctly if we say that the success or failure of any organization is absolutely dependent upon the success or failure of the leader. From what we have already said, it is evident that the great secret of human progress is in the leader. Great steps in human history came when great leaders rose up. Some day we will have an accurate interpretation of history when we have it written around the lives of outstanding men and women. The Greek conquest of the world was Alexander the Great. Imperial Rome was not the result of tides and temperature but of a Cæsar. The history of Europe just before and just after 1800 was Napoleon. The western hemisphere is Christopher Columbus and Drake and Raleigh and Hudson. The United States in its beginning was Washington and his helpers. So we might continue. History has been the interplay of the lives of outstanding men. Science has been the biography of great men. Religion has always been bound up in great leaders.

In spite of these facts, the religious leader has been lost in a haze of methods. Leaders of young people

have continually shouted that water was ahead, when it was only a mirage. Sometimes it is impossible to understand the ways of those who have been designated to lead our young people. For years they have fed us the chaff of standard programs, standard organization, standard plans, and even standard leaders. There are many who are deluding themselves into thinking that religious education for young people is a matter of specifications and directions. The "cook-book" program and leader seem to be the end of all effort for some "leaders." (I call them leaders because there is no other word to use for those who have been elected or appointed to lead.) The last twenty years have seen the worst epidemic of patent remedies in religious education and church work that man could produce. Month after month the crop increases. And there is no relief. It is time for us who are trying to think seriously of the young people of our churches to give up the hope of aid from this source. Standardization never has saved the world, and never will. We must have sturdy, intelligent, statesmanlike leaders to bring in the new day. Thank God for the few pioneers who held the movement steady and pushed on with some gain while the rest chased illusions!

Preëminence of Leadership.—Let us state briefly certain facts about leaders, which we may expect to help us in young people's work. In the first place,

the leader creates his machinery or organization. Leadership involves this responsibility. We might state the converse and say truthfully that machinery never created a leader. Secondly, leaders are often able to use any kind of machinery available to get results. This never ceases to be a marvel in the study of the lives of great men. Thirdly, a good leader will succeed in spite of poor organization and program. This is true, because the leader revitalizes a program and organization. Lastly, the poor leader fails with the best of organization and program.

Facing the whole question of young people's work honestly, we must admit that the future of our work is determined by our ability to discover and train leadership. The program outlined in this book will not and cannot work until we have a trained leadership. Nothing can take the place of leadership. We might just as well get down to the basic task of the problem. We must have leaders, not one or two but thousands of them, yes, hundreds of thousands. We must find and train leaders until every church is manned with those who know how to work, not those who "feel it has to be done and nobody else would do it." To this problem we now turn our attention.

Essentials in Developing a Leadership.—Such a task of developing a leadership throughout a nation or the world is a challenge of the highest order. It is

a stupendous undertaking, yet not an impossible one. The problem will be solved when each church or community has developed its own leadership. A national leadership is only the sum total of the leadership in all its communities. So, in the end, the developing of a leadership is largely a task which the local church and community must solve, with the help of larger organizations to supplement their efforts.

In the development of a leadership for the local churches, there are five essentials which must be considered.

First there must be a vision of the future which will be the blue-print from which the work will be done. There is no use of talking about a leadership if there is to be no work done. On this score there is no difficulty. The church has been in dire need of leaders for many a year. Its advancement has been held up for want of leaders of adequate ability. In very many instances it has not even been possible to maintain a minimum program and organization. This condition, however, has been the chief cause of our difficulty in young people's work. The demand for help was so urgent that young people were pressed into service regardless of whether they were prepared for the work. In this way, short-sighted leaders have continually destroyed their chance at a future leadership. A vision of the future must be so clear and compelling that

men and women will be aroused to action. That vision must guide us in the planning of the whole program and organization. It must show us what leaders will be needed. It must set forth the training which will be necessary and the methods by which it will be accomplished. The great leaders in religious education have been trying to popularize just such a vision. It will never be brought into existence until the rank and file of Christian men and women are willing to bring it about. The launching of a great program in the churches demands a leadership. Training and producing those leaders will take time and sacrifice on the part of those who have caught the vision of the new day.

The second essential is the discovery of the material of leadership. No one who is sensible or who understands the problem expects to find leaders suddenly sprung full-blown from the waves of the propagandist's oratory. The student of history and human nature knows that leaders grow. They develop from the ordinary stuff of humanity. A particular type of leadership must be developed like all other types. We must find the raw material and give it such preparation that in the end it will turn out to be the finished product desired. The raw material of human leadership is nothing else than boys and girls in their

adolescent years. There is no lack of them. In spite of wholesale denunciations by editors and public speakers, young people are maturing. They are facing the same serious problems in life that we faced. They are rising to the calls for altruistic service as nobly as any generation of young people. Those of us who know them well are ready to insist that the young people of to-day are keener mentally and more responsive to the serious challenges of life than we have even dared to hope. This is the material of leadership. It is at hand. We must learn how to challenge and train for the future.

The third essential is adequate training of the future leaders. Little has been accomplished in this direction, although there has been much talk. Teacher-training programs of the past have never gone to the root of the problem. Superficial courses have been outlined which were geared up to promotion of certain denominational methods. The training has been planned for those who are already at the task. This is a necessary measure, but it will never train a leadership as it should be trained. Training is the logical order of later adolescence. This is the time when the professions are preparing their future practitioners. Proper training can only come at a time in life when the individual is ready. Middle adolescence is too early; maturity

is too late for the majority.[1] A careful psychological study will reveal that adequate training in leadership should follow a thorough grounding in essentials and yet precede actual practice. The weakness of past training has been its superficial nature. The training of emergency leaders will never solve the problem. The preparation of the coming leaders must be such that they will be ready to push forward. The leader who memorizes his syllabus and the motions of his work will never be a growing individual. He will ever be a drag instead of a power. We must look forward to the type of training which will thoroughly fit the future leader to participate in the development and extension of religious education.

While such training is going on, those who will be leaders must be protected from their friends. The practice of throwing a poorly prepared or half-prepared leader into the active work for which he is being trained is doubtful procedure. Laboratory practice under adequate supervision is good educational theory. It is recognized in the professions. Future religious leaders need practice carefully planned to fit them for their work. They must not be thrown headlong into the seething problems of a fully developed work. The old habit of taking untrained,

[1] Cf. Alexander, "Secondary Division Organized for Service," pp. 62-63.

or partly trained, young people and giving them full responsibility is the root of most of our church difficulties. They are literally "taught out" and "worked out." Instead of the work being a test of their preparation and background, it becomes a ghastly nightmare of make-believe. In the end there can be nothing but disgust at such results. When young people are being trained as future leaders they must be left free.

During this time, the work must go on; there can be no let-up. In order to accomplish this, it will be necessary to use emergency leaders. The church has been doing this for years, so that it will be no new experience. These leaders who may not be fully prepared for their work must hold the fort until well-trained leaders can be brought into the work. It will take more emergency leaders than previously because we have continually raided the ranks of those who were ready for training or just beginning their training. If we can hold to the policy of "hands off" for three or four years the new supply of trained leaders will begin. Then we can begin the gradual displacement of emergency leaders. Such a plan is not new. It has been used in the professions and business for years. It is the only method that can be intelligently used.

Types of Leaders Needed.—The field of religious education demands a great variety of leaders in order

to carry forward the urgent needs of young people. Besides the hundreds of thousands of lay or volunteer leaders, we must have many professional leaders who are thoroughly trained and can be the guiding force in this new movement. The teachers, officers, and church officials who are needed to fill the positions in our local churches present a tremendous problem. Inasmuch as they are volunteer workers, many people have given up hope of providing any training for them. As long as men and women are being taught to be intelligent citizens, and useful as well, there is no reason why they cannot be interested to become efficient church leaders. We do not expect every member to become a trained officer or teacher, yet we may hope that a sufficient number will have the keen interest that they have now. If that group can be taken in their youth and given proper training, the work of our churches will be greatly improved. There are literally thousands of men and women and young people to-day who are fitting themselves for more effective work in the religious education department of the church. Summer schools and community training schools have rendered a great service and will continue to do so in the future.

In addition to this great army of volunteer leaders, there is constant demand for professional religious educators who are adequately trained. At present the

demand is far beyond the supply. By virtue of this fact, many poorly trained leaders are now filling positions. The demand for church directors of religious education increases with astonishing rapidity. Furthermore, there is a steady demand for those who are trained as community directors of religious education. At the present time, the expert in various fields of religion is slowly coming into prominence. The day is not far off when the present small number of professionals will swell to large proportions. All of these leaders must come from among our young people. With very slight extra expenditure in effort, the number of recruits could be greatly enlarged.

Last, but by no means least, there is heavy demand for ecclesiastical leaders who are trained. We may say that the minister who has a religious educational training is at a premium. The problem of religious education can never be solved without the active coöperation of the clergy. The minister is the head of the church. He must at least intelligently understand the subject. If progress is to come, he must be technically trained to do much of the work of religious education. The small church must always be served by one man. That man must be able to be educator as well as preacher. The whole ecclesiastical organization of denominations must be brought to recognize religious education, not as something to make speeches

about, but as something to be taken into account in every plan of the church. Board secretaries will never supply help of the right kind until we get men in their positions who are trained as educators as well as preachers. There are some who insist that they should be more educator than preacher. At any rate, the future leaders of the church in the local community and the denominational organization must be trained in the fundamentals of religious educations. The task is not a small one. It means a virtual retraining of the present leadership, and an adequate preparation of all the future leadership of the church in view of this new movement of religious education. To this task we must bend every effort.

After all, this is only one of the phases of leadership to which young people may turn. The whole field of religious and social leadership lies before the leader of young people. In the final analysis, we must be as interested in training young people for such leadership as for religious education. Only as we help young people to choose wisely and to prepare themselves for social leadership will we measure up to our full duty. The city, State, nation, and world must have the type of devoted trained leaders we seek in religious avenues. Business, industry, recreation, and every form of human effort must have a leadership which is thoroughly founded and skilfully able to accomplish high

purposes in the society of mankind. The multiplicity of fields of service is enlightening. For all these necessary tasks, there must be a leadership. The leader of young people stands at the point where he can help to inspire and train the future leadership for all this structure. Such a responsibility is staggering, but we must meet it.

Discovery of Potential Leaders.—Several years ago, I sat in an institute of Sunday-school officers and teachers and listened to the story of what had been accomplished in one church that undertook to deal with young people seriously. The story was marvelous enough to sound like a miracle. At the close of my friend's talk there was opportunity for questions. A country preacher slowly rose to his feet and drawled: "That 's a great story, brother, and I expect you could do it with all those leaders, but I want to tell you we can't do such a thing. We have n't got the leaders. Now, where are you going to get leaders?"

Like a flash my friend was on his feet with the blunt response, "Grow them!" It is the only answer, yet we all miss it repeatedly.

The material of leadership will come from our local churches and communities. The young people are there. In most churches there are many who are never given a chance to develop their abilities. We have

repeatedly cut off our source of supply at this point by practically driving them out of the church through ineffective methods. Whether they are in the churches or not, they are always to be found in the communities around the churches. There is no lack of young people. The trouble is rather a lack of ability on our part to challenge and develop what is available.

At the very outset, we must recognize that all young people do not have equal ability. Some are handicapped in one way or another. Some have great advantages; others have little. There is an ever-changing assortment of capabilities. Some will develop into unusual leaders; others will be good mediocre leaders; some will never be anything but followers. It is not worth while to spend the same energy and effort on all. As long as our forces are limited we will be compelled to center our efforts on the most productive group. Thus we face the difficult task of choosing the best leadership material. Such a problem is one that we can touch only in a very brief way.

There are three factors involved in the evaluation of potential individual leadership; namely, personality, background, and tested ability. Each of these is deserving of a separate study.

Personality is that which makes a person different from all others. It is often called individuality. In some persons, there is a charm which is their own. In

others there is repulsion. Between the two lies the vast field of variations. There are some personalities peculiarly fitted for certain kinds of work. Most of us are limited, but occasionally we find individuals with no bounds to their possibilities. A winning personality for any one in social work is practically a necessity.

The background or environment of the individual is the second factor to be noted. By this we do not mean heredity, but rather the surroundings which have gone to make the life. Some of us are immediately handicapped in this regard, whether we like it or not. What we have not had we have not had. No sentimental foolishness can compensate for it. There is no one who will deny that the rich depth of cultural environment and the mellowing breadth of social contacts are a tremendous advantage to the social and religious worker.

The third factor is the actual ability demonstrated in the various tasks given. The regular work of the young people's classes and departments will give splendid opportunity to see what abilities the person has. They give a real index to the probable leadership performances in the future. The value of this actual service in the ranks has been universally recognized. Those who have made good in that capacity are specially fitted to advance to more important positions and to be trained for greater tasks.

These, briefly sketched, are the bases of any evaluation of individuals who may become leaders. It will take more than human ability to choose the right leaders. Many mistakes will be made. Many disappointments will come. Through it all, however, there will be a steadily increasing development of our ability to find the leaders who will measure up to our hopes. The great danger in this process of choosing is that we shall become biased by name and station in life. The minister's son and the superintendent's daughter are not always the most capable young people in the church. Yet we are very apt to be prejudiced by such a relationship. To live up to the responsibility which is upon us we must search impartially and recognize ability wherever we find it. Our success in this task will be greatly increased as we are able to discover unusual ability early in adolescence and give it every chance to develop.

When the material is discovered the work is not by any means done. I cannot find myself in that group of religious educators which talks about young people as clay in the potter's hands. They are human beings with their own lives to work out. Therefore, after discovering potential leadership we must see to helping it to find itself. I have a right to suggest courses of action; I have no right to coerce. In all things I must tell the whole truth. not seek to guide action by with-

holding information. With all this in mind, we may say that the challenging of future leaders is a significant task, however delicate it may be. It is this problem which we shall discuss briefly.

The first step in the challenging is that of helping young people to catch a vision of the task. There is no surer way than to let them mingle with other young people in the study and discussion of the vital problems of the church which are of immediate interest to them. Conventions have performed a valuable service in this respect. The greatest need is a gathering planned by young people, so that young people may face their own problems. The young people's conferences held by various Sunday-school associations and community councils of religious education have been especially valuable at this point. Whether in city, county, or State, they have fired young people to go back to their own churches and do the things they have heard other young people tell about. There is more inspiration in such a gathering than in listening to a spellbinding orator picture the coming of the new world order. Conferences would be greatly improved if this fact could be understood. Our interest here, however, is in the vision of the task which older boys and girls and young men and women will get in a conference. This will often be the beginning of a new way of looking at the church.

Once this vision is caught, the next step must follow logically and immediately. We must create a love of work in the church. Very frankly, this cannot be done by preaching sermons, or giving talks, or making it the subject of discussions. Love of any kind of work comes through the accomplishment of some degree of success in that field. The successful beginner cannot be driven away from his chosen field. The one who never starts has no bonds to make him continue. So our important task must always be to give young people of promise opportunities to try out their leadership ability in such work as will be within their powers. As they gradually succeed in doing various tasks in the young people's work of the church, they will be tied to it. The church and its program will become a place of pleasant associations and opportunities to do those things that are worth while. Such a love of the work is necessary to those who expect to go on for advanced training. It is the basis of any professional spirit.

A third step in this process of challenging is the meeting of great leaders in the field of church work, more especially the young people's leaders. Personal contact with outstanding leaders is always stimulating to any of us. We gain new inspiration to go on. We see in flesh and blood the embodiment of our ideal. Of course there will be some opportunity for this in con-

ventions and conferences. There will be even greater chance for such contacts in summer camps and schools of religion. The wise leader of young people will not say, "Go to that school," but rather, "Come on along; we shall meet some of the great leaders." Who will not go to a conference if there is a chance to shake hands with and talk to some unusual leader? Such opportunities will be worth far more than hours of talk and advice.

If the challenge has been effective, there will come a demand for more information and help to do the immediate thing at hand. Elementary training should do two things. First, it should make young people more efficient in their own work in classes and departments. This is a prime essential. In the second place, the training ought to test out the leadership quality of likely young people. Any kind of training is in the nature of a test. So in this case, even the first training will give us some idea of the future. These two factors should be kept constantly in mind in the planning of elementary training as well as in helping young people to get this training.

The final step in the whole process of leadership discovery is the personal choice of the individual. At this point many of us fail miserably. The choice must be a personal one if it is to be right. You and I cannot choose a life-work for a boy or girl. We have

no right to use undue persuasion. Whether the choice is to our liking or not, we must recognize that it is the decision of a free individual trying to fit into the scheme of life as he sees it. In the field of religious education the volunteer or lay leader may render as conspicuous service as any professional or employed officer. In any case, the final step in the process of finding leaders is in having the leader discover himself.

Essential Elements in Training Leaders.—The whole problem of what should go into the training of leaders is too involved to be discussed here, yet it may be well to touch it very briefly. There are five bodies of matter which should be included in a curriculum of training. First, there is the material of personal enrichment. This should never be neglected when we are dealing with young people. Social leaders must not live threadbare existences. Life will only be worth while as it is deep and rich in the worth-while things of human history. The second material which should be included is the foundation of social sciences. These are a prerequisite for any leadership in society. A thorough basis of the underlying principles that govern the actions of mankind will be the substructure of specialized work. Next, there must be a careful study of the principles of religious education as the immediate theory governing the details to be considered. In the past this has been ignored too often,

with the result that much so-called religious education is little more than "wild beating of the air." The same mistakes have been made over and over again because the trusted leaders have not understood fundamental principles. In the fourth place, there must be a thorough study of the materials of religious education. This is an absolute necessity to save the program from future shallowness. Finally, the leader of the future must have a mastery of the technique of religious education or at least of the field of specialization. Up to the present time technical skill has been largely a matter of accident. In the future we must progress to the point where the student will be skilfully trained to master the processes in the field of his major work. No leader can truly be called a professional until he has mastered the technique of his work. This is a necessity.

Such a thorough training naturally cannot be given those who are doing volunteer work. For their purposes the training must be more technical in its emphasis. The foundation of theory will necessarily be lightly touched. Still there ought to be a simple study of principles and their application in the work to be done. There is no purpose in teaching mere routine without its background of theory. For the purposes of elementary training of those older boys and girls who are just beginning to take active leader-

ship the material must be personal enrichment, along with technical methods and with materials to be used in those methods.

Such a hasty survey of the elements in the training of a future leadership can give only a glimpse of what should be done. It is touched in this discussion simply because many of our young people's leaders are wrestling with this problem. It will take much study and development before we have adequately organized technical or professional schools of religious education. The attempt is being made, however, and in the future we shall see great steps taken in this direction. In the meantime thousands of leaders will be facing the problem of training young people. It is for them that these suggestions have been made.

Agencies for Training Leaders.—Very briefly we shall mention the existing agencies for leadership training. There are five types to be considered. These vary from very elementary to professional. The young people's division of the local church offers the simplest yet often the most valuable opportunity for training. There has been much promotion of teacher training classes in the local church. Some good work has been accomplished, yet such attempts must always be limited. The difficulty of getting capable teachers is almost insurmountable. In spite of this fact, where conditions are favorable, such a class will produce

fair results.[2] The greatest opportunity for training in the local church we generally overlook. It is the regular work of the young people's division. As we have outlined this in earlier chapters, it will be readily seen that very valuable training can be given the officers of classes and departments. Committee service offers a good possibility for elementary training. Beyond this it is good policy for every supervisory officer throughout the school to have an assistant who is getting training for the task in the future. Business men have found that this type of training is very valuable. It has been a recognized method in the trades for centuries. The apprentice system has many advantages. It could be employed with good results in most of our churches. We must fully capitalize every opportunity to train leaders in the routine work of the department of religious education in the church. This will supply the elementary training for every leader of the future.

The second agency for training leaders is the community training school or the community school of

[2] There is an increasing conviction among young people's leaders that the young men's and women's department ought to become the normal training unit of the church. Teachers, officers, and leaders for all church work could be prepared if an adequate curriculum were planned and administered. The small church could not undertake more than the standard training course. Large churches could carry on more elaborate courses. Without any doubt this is the logical step in the organization of leadership training in the local church.

religious education. Throughout the country these coöperative enterprises for leadership training have sprung up and rendered a great service. Some of these schools are small, offering very few courses. Other schools are large and elaborate in their curriculum. In any case, these schools have been steadily at work developing a trained lay leadership for religious education in the churches. The advantages of these schools are many. They can bring together a faculty better than any single church or denomination can command. More varied courses can be offered. The expense of united action is smaller than it would be for individual church groups. The common union of the workers in a coöperative piece of training has the value of bringing them to a better appreciation of each other and of bringing about more helpful relations between churches. In many communities a fine spirit of united action has been developed. The churches of a community where there is such a school will do well to take advantage of its opportunities.[3]

Many of the denominations have supplied very excellent opportunity for training in their institutes and summer schools. While it is true that most of these have been planned and conducted for adults, there is

[3] Cf. Athearn, "The City Institute for Religious Teachers"; also, "Educational Bulletin No. 4," International Council of Religious Education, 1924.

an increasing attempt to meet the needs of young people. At any rate these training agencies ought not to be ignored. Some denominational schools are of the pure promotional type, teaching the current methods and program of the year. Others have branched out until they are offering splendid training in various types of leadership. The general weakness in these schools is the danger of false emphasis on denominational details to the exclusion of fundamental principles. There is naturally the difficulty of gathering an outstanding staff of teachers. Few denominations can supply a complete staff of experts. The training available in this type of school is valuable and useful.

A fourth type of agency for training is the coöperative or independent summer schools held by state and national organizations. There are some States which have been able to provide a school of high standing for the training of leaders in a coöperative way. Because of the difficulty of obtaining a satisfactory faculty, few States have been able to challenge the workers of their constituency. Independent schools have fared little better. There are, however, some outstanding schools that have prospered. As a general rule these state or regional schools have supplied a type of training that has been very valuable. They have often been the groups that have stood for the

progressive things when church authorities were slow to recognize their value. The International Training School conducted at Lake Geneva, Wisconsin, by the International Sunday School Association was an outstanding example of this service. With the coming of increased denominational summer schools and professional schools of religious education this type of school seems to be losing its grip. This may be only a temporary condition, however. Where these schools do exist they provide valuable opportunity for study.

The fifth type of agency is the college department of religious education and the professional school of religious education in the university. These exist because of the demand for trained leaders in the churches. They have taken an important place in educational life. To-day they are producing the technically trained leadership of the future. Without any doubt this training is a requisite for the future leader who expects to spend all his time in this field. Such schools have become the progressive centers of study and experiment. Much of a constructive nature has been worked out. Great contributions will come in the future from the same source. Such schools are indispensable for the professional leader.

It may be well to mention another type of training for young people which has grown steadily. In 1914 Older Boys' and Older Girls' Camp Conferences were

started at Lake Geneva, Wisconsin, under the auspices of the International Sunday School Association and are now conducted by the American Youth Foundation. Since that time they have grown into a system with camps in New England and the Rocky Mountains. These camps were founded for the purpose of discovering leadership for religious education and providing only the training that would set leaders to work and make them more efficient in their local churches. The camps have been widely imitated and have often been openly opposed by uninformed individuals who have failed to take time to study them. The great service of these camps has been not so much their immediate training as the way in which they have found young people with potential ability and helped them to start serious training. Many of these leaders are already at work in a multitude of avenues of service. While these camps provide training, their first purpose is the discovery of a leadership for the future.

It may be wise to make a brief statement in regard to the value of inspirational assemblies as agencies for training leaders. Many conventions and brief gatherings purport to train leaders. Some so-called summer schools are in reality inspirational assemblies. Such a place fosters the wrong atmosphere for work. The speaker's platform is not the place for instruction. There can be little careful study and work in

an atmosphere of emotional exhortation. The emphasis is on mass thinking, not on individual assimilation. Thus there is little chance for careful thought on the part of those who come. Such assemblies are usually used for the propaganda type of teaching. Now, there is value of one kind in this, but we must be very careful not to expect much from the leader whose training is exclusively inspirational propaganda.

Leadership Standards of the Future.—Before we leave the subject of leadership training let us take a look at the future. As young people's workers, that is our field of interest. We work to-day with those who are to be the leaders of the next few years. It is not amiss, therefore, to face the question fairly. The failure of the church in the past has not been due to wicked obstinacy so much as ignorance. Few Christian workers will block what should be done, when they once understand the situation. Our past has been the history of ignorant blundering. Such a condition ought to convince us that there is no hope in untrained leaders. No matter how great their willingness and consecration, they cannot get results if they do not understand their task or the use of their tools. Where we have failed in the past is in leadership. This failure must be corrected.

In addition to the failure of untrained leaders, there has come a great educational advance. The public

schools have slowly revolutionized society. High standards of education have raised the level of thinking in the community. To meet this the leaders in the field of religious education have been insisting that a similar advance must come in the work of the church. Educational ideals have advanced. To-day we have religious education with a thorough foundation of theory and principle, and also with a scientific technique. Such a condition calls for a training that will enable those who are to work in this field in the future to do so intelligently.

Our particular interest is with young people and a progressive program for them in the church. The program we have sketched in this book is not one that will be easier than what has been done before. It will take more time and attention and greater skill than ever before. Yet it must be carried out because the young people need it. To make such a program a reality, a trained leadership will become an increasingly greater necessity. Untrained leaders will be able to start and accomplish something, but they will never be able to complete the task. That must wait for future leaders who have had the training to do the work. The day is not far distant when we shall have many young people who are trained and able to push forward. The various agencies have been at work, and we are seeing their results even now.

For those who have done advanced work and are ready to push on, let us suggest some standards for leaders of the near future.

(1) For Teachers:

Graduate of one of the following:

Community schools of religious education.

Special advanced summer school.

Teacher's course, college or university department of religious education.

Major in division in which teaching is to be done.

Practice teaching under supervision.

(2) For officers:

Graduate of one of following:

Community school of religious education.

Special advanced summer school.

Officer's course, college or university department of religious education.

Major in special administration.

Experience or practice work.

(3) For directors of religious education in local church or community:

Graduate of professional school of religious education.

Major in the field of their work.

Experience as teacher or officer.

(4) Denominational and territorial superintendents:

Graduate of professional school of religious education.

Graduate work in the field of specialty.

Experience as director.

"Impossible!" I hear you say. No more so than the present public school standards in the light of a hundred years ago, or the medical profession of a century ago. Every field of human knowledge has grown slowly but surely to high levels. The medical skill of the present day would never have come by letting any one go to a summer school for ten days and then practice medicine. That might be better than nothing, but the results would have been disastrous. The standards here proposed are not high. They are for the generation just ahead of us. To that level we must strive. They in turn will look mediocre to those who achieve them and reach out to higher levels.

In the attainment of these standards the road will not be hard if we keep before us the fact that the souls of boys and girls are as valuable as their bodies. We have safeguarded them in a multitude of ways physical. The time has come to do as much for them spiritually. We have driven out the fake and the quack in the care of the body. We will not even let good-intentioned friends tamper with health. The time has come when we shall insist that the religious life of children and young people is even more valuable.

Parents and friends of young people will bring the new day whenever they insist on the proper care of their children and young people religiously. It will cost much in time, energy, and sentiment. Old ideas and methods must go, when they are found wanting. New developments must come in. Yet through all this change our guiding star will be and must be the good of young people. The training of leaders must go on steadily if this advance is to come. Without trained leaders we fail. With adequately trained leaders we shall go on ministering to youth until the Kingdom will truly come on earth. To such a purpose we dedicate ourselves.

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CHAPTER XX

THE JESUS WAY OF LIVING

THE PURPOSES OF YOUNG PEOPLE'S WORK.—At the close of our discussion of principles, programs, and methods, it is well to pause and ask ourselves some straightforward questions. What is the purpose of working with young people? Why waste all this time on a group that is irresponsive and unthankful? Such would be the attitude of many men and women who see the period of youth only as a necessary evil to be hurried through as soon as possible. Many answers have been given to the question. Let us look at some of them.

There are three social reasons often given for the necessity of a program of religious education for adolescents. First, there are those who think that the purpose is to reform the ills of society. Quite likely the proper religious education of young people would remedy the evils of the present social system. But the social system is not our goal. There must be something beyond it that is bigger and more worth while. Furthermore, this reform would take years. The

processes of education are slow. Present-day evils must be attacked now. Then, there are those who insist that religious education exists for the purpose of safeguarding the moral and ethical standards of today. There is no doubt that morality and ethics need the underpinning of religion. In such a case, religion becomes only a means to an end which in itself is a means. Young people's work must have a more fundamental purpose to make it of supreme value. Again, there are those who insist that the purpose of the religious education of young people is to provide a cultural background for life. How many times we have heard some one say that one is not even educated until he has studied the Bible and can understand references to it! But why should young people's workers sacrifice time and energy for such an empty purpose? In all of these purposes, there is a lack of the basic values. We must go beyond the mere social purposes ascribed to young people's work.

Let us turn now to the three religious purposes often given for training young people. To many people religious training should be given to conserve the existing body of religious matter so that it may be passed on through the years to come. Whatever may be the value of such a purpose, it lacks the power necessary for a living program of work. A second purpose, rarely stated but often implied, involves a dangerous

way of thinking into which many institutionalized minds fall. Time and time again when we listen to board secretaries and promotion superintendents we are led to believe that the supreme aim and purpose of young people's organization and program is to build up a great system. It is amazing what an insidious temptation this is. Many an unsuspecting official has been accused of such a motive, in some cases even in a selfish way. There is no need to question the usefulness of such an empty purpose. The third purpose is repeatedly given by leaders as that of maintaining the church. At least one book on young people's work has been written on this thesis. Many imply it. Hundreds of church workers have made such statements repeatedly. There is no doubt about the value of such a purpose. If we do not go deep, it appears to be satisfactory. Here we are in danger of making the mistake made by millions of lovers of institutions. Let us face the issue clearly. The church exists to bring people into touch with God the Father and to spread His Kingdom on earth. It is a means to this end. As long as it carries on its mission as a means to an end, it performs a service. As quickly as it becomes an end in itself, it becomes a barrier that keeps people from God instead of bringing them to God. Thus we find that there must be something deeper and more fundamental than any of these religious purposes.

Our fundamental purpose is to develop young people to their fullest capacity as individual members of the human family. This is more than a social or a religious purpose, yet it includes both. It recognizes the individual as a member of the human family, but it maintains that he is an individual personality of infinite value. He is not a means to an end; he is part of the end himself. Furthermore, we believe that no individual can reach his fullest capacity without a Christian conception of life. The purpose recognizes two basic principles in all of Jesus' life and teaching; namely, the infinite worth of personality, and respect for personality. Every Christian must recognize these two in his daily life. They are at the root of all thought and conduct. A study of Jesus' life will show that they were the basis of His ministry. We hold, therefore, that the reason for young people's work is young people. We do not work with them because of the church or industry or society. If we are true young people's leaders at heart, we work with them because they need our help to achieve their greatest work in life. In the final analysis, I spend hours in this work because of Bob and Bill and Ed and Art and Joe and Red and Jack and Ruth and Trix and Mary and Maude and Peg and Janet and Betty and Edith and Eleanor and Myrtle and their dozens of friends. No abstract notion of my duty to young people I never

knew fires me to work. I serve because I see young people around me growing up without something that I may be able to help them get. God pity me if I do not rise to the occasion! So it is with every true young people's worker. The fundamental purpose of all young people's work is the young people themselves.

Ideals for Young People.—We are convinced that the greatest life that was ever lived was that of Jesus of Nazareth, the Christ. With that conviction we believe that this ideal life should be held up as the goal of all life. The person, young or old, who lives on this pattern is on the path which will bring him closer to his fullest development than any other. If there is any uncertainty about this fact in our minds we have no right to teach it to young people. Let us give them only what we are willing to stake our lives on.

Now, in this Christian ideal for young people there are two interpretations which are worthy of study. The "fourfold life" is the Christian way of growing. "And Jesus increased in wisdom and stature and in favor with God and man." (Luke, 2:52.) In these words Luke describes the growth of Jesus, the adolescent. The "fourfold life" has become a term of common use among adolescents. It has become the measure of many a growing boy or girl. It has been the ideal of development.

The use of this term goes back to the year or two

just after the beginning of the twentieth century. In a remote little town of Pennsylvania an unknown young man was experimenting and studying boys. His research led him to the conviction that boys of to-day grow as Jesus did, mentally, physically, religiously, and socially. A member of the state staff of the Young Men's Christian Association visited this obscure work, and wrote to his headquarters that he was going to stay and study the work, "the man who was doing it was either crazy or a genius." Other men began to hear about the quiet experiment, until the attention of national experts was drawn to it. There is no need to recount the intervening history of the idea. To-day it has become national and international in its sweep. The man who first brought attention to the "fourfold life" was John L. Alexander, that pioneer spirit in young people's work.

With the rapid growth of the idea and its wide spread there came all the usual attendant twists and misuses. Some leaders appropriated the term and used it in its original sense. Others took the popular word and put their own meaning in it. Still others invented similar terms to prove their originality. The result of it all is that there exists to-day an amazingly incorrect use of the term, both by those who seek to use it correctly and by those who would warp it to their own ends. We must recognize that there is no

virtue in the number 4. Yet many people seek to deal in fours in young people's work, seeking thereby to catch the charm. The folly of anything that may become a fetish ought to be understood. It is the truth of the idea contained in the words that is valuable, not the words themselves. Very often in late years there has been much false interpretation of the fourfold ideal. Every conceivable subterfuge has been used to catch a popular phrase and use it for institutional purposes. Thus we have had programs called fourfold which use an entirely different division of growth than the original idea. The intolerance and deception thus begun is disgraceful to religious or social workers. Can we not be guided by the ethics of scientists, who respect the discoveries of their contemporaries, rather than seeking to discredit them or misinterpret them for selfish purposes?

This "fourfold life" ideal is no longer the result of speculation. It is not a trick or device. It is a fact of life and growth. It stands as the ideal of Christian growth. It is fourfold because life is bound up in the physical, social, mental, and religious activity of man. The ideal includes that of balanced growth because of the firm conviction that it is the only true basis of a preparation for leadership. It insists that no one of the four phases of development is more important than the others. Complete growth comes only through de-

velopment of all sides. Such is the ideal of Christian growth which we hold before young people.

The second ideal for young people is the "Jesus way of living," or the Christian life. This term grew out of Mr. Alexander's work also. It was popularized by the group associated with him. It carries no magic powers. It is only a simple and straightforward way of talking about the life of Jesus. It stands for the heart of Christian teaching and living. The first great element is the love of God with all of heart, all of mind, all of soul. The second element is love of neighbor without stint. These two become the message of Christ to the world. Love must become the reigning motive in the world as it is in heaven. Very simply this is the "Jesus way of living." It is the second great ideal we would hold up before young people. We are convinced that there are none greater. The "fourfold life" is the Christian ideal of growth; the "Jesus way of living" is the Christian way of life. To these two great ideals we seek to bring young people.

Demands of the Future in Young People's Work.—Four great demands must be met by the young people's worker now and in the future. First, we must be passionate searchers for truth. There is no help in falsehood or partial truth. We must push on without hesitancy to discover new material and new

methods. Truth costs in life-stuff, but it frees us from the bondage of ignorance and blundering. Young people's leaders dare not cease their search for truth.

Then, there must be unity of action. The past has seen too much of division. There have been too many sets and cliques. We must learn to work together, that a new day of Christian coöperation may take the place of denominational competition. This does not mean uniformity, but it does mean agreement on common tasks.

In the third place, we must have sincerity of purpose. Too often there have been ulterior motives in the carrying on of young people's work. There has been suspicion toward others. We have not been willing to grant to others the same sincerity of purpose that we felt was our own. Such days are past. The future must see only a sincere love of the work for the sake of young people.

Finally, we must give ourselves with abandon. What does it matter what you and I get? Of what consequence is our little life? We deal with the human forces of the next generation in our young people. What we do counts little, but what they do becomes our hope. After all, the young people's worker realizes more keenly than any other that we must decrease while our young people increase. That is the secret

of young people's work. They are incomplete now, but by the grace of God and every effort of ours they shall be complete.

Such is the task to which the leader of young people dedicates himself. He asks no reward, no blare of trumpets, no grand title, and many times no thanks. He works with young people because he loves them. He sees their need and has no other choice but to help them. Truly, the last words of Dr. Phillipps, a pioneer in work with young people, are the slogan of every true young people's worker:

See the invisible,
Do the impossible,
Be the super-human!
The utmost
For the highest!

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